

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., May 11, 1922.

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A telegram from Dr. Bond of the Education Board in Birmingham says: Receipts subject to distribution \$364,847.79. Mississippi sent \$24,477.95.

The Foreign Mission Boards receipts for the last year were \$1,759,478.82. The amount from Mississippi was \$102,283.98. There is no debt on the board.

There were baptized into white Baptist churches in the South last year nearly as many people as there were Baptists in the United States a hundred years ago.

President Harding opposes moving up the hands of the clock to save day light, believing that an alarm clock will serve the purpose. The trouble about the alarm clock is that it doesn't wake up your neighbors.

John Clark Ridpath, historian does not admit that there were Baptist churches in the first century, but says that all the Christians were Baptists. This puzzles us. All Baptists? Well what kind of churches do Baptists make?

Dr. J. E. Dillard, pastor of Southside Church in Birmingham wires that his church, which was apportioned \$100,000.00 in the campaign pledged \$225,000 and that they are paid up to date. This message came just too late for last week.

Dr. B. P. Robertson of 241 Formwalt St. Atlanta, whose articles from Europe and Egypt and Palestine have appeared recently in the Record, has reached home, and is ready for work. We wish we might locate him in Mississippi.

Dr. B. D. Gray reports the total receipts of the Home Board for the year just closed are \$1,043,098.87. The amount contributed by Mississippi was something over sixty-five thousand dollars.

Memorials were introduced at the Methodist Conference in Hot Springs urging investigation of doctrinal soundness in the schools of this country and in the mission fields. One of the memorials introduced by Presiding Elder R. A. Meek of Sardis who has made a vigorous fight for Methodist orthodoxy. Other memorials asked for more democratic methods of choosing officers. Two reports on plans of union with Northern Methodists were made, one favoring union and the other opposing.

The commencement of Mississippi College will begin May 21st, Dr. J. R. Hobbs of Birmingham preaching the sermon and closes Tuesday, May 23rd, Judge F. M. Bailey of Oklahoma making the annual address.

The great alumni banquet and reunion of the classes 1902, 1912 and 1917 will occur Tuesday night the 23rd.

Mississippi College will attempt to raise 5000 volumes for her library within two weeks. Let every friend of the institution indicate to the President of the College what they can do. Send good books on fiction, poetry, standard work, scientific books, foreign language books, theological works of reference—anything which will be useful to a first class library. The college cannot qualify for entrance into the Southern Association without strengthening its library.

A Methodist Missionary from China said at the Hot Springs conference that the greatest opposition to Christianizing that country came from the student body.

In a recent election in Philadelphia, Mississippi, it is said that nearly half of the votes cast were by women, the largest vote ever known in the town and the greatest interest manifested. There were two women among the election managers.

The Southern Methodist General Conference in session at Hot Springs is considering the establishing of a hospital in Colorado, presumably for tubercular patients, similar to the one Southern Baptists have at El Paso.

Mr. A. H. Doty of Winona, now a student in Mississippi College is prepared to render service as evangelistic singer in revival meetings, this summer. He helped a number of pastors and evangelists last summer who will doubtless be glad to have him again.

It seems that our people have their full allowance of modesty in the matter of giving or, are determined not to let their left hands know whether their right hands are giving anything at all. Somehow they have been very slow to report the results of the titling campaign. It seems to have gone to sleep on us.

D. Curtis Hall of Laurel is finishing his course in Gospel Music in the Ft. Worth Seminary and would be glad to sing in meetings in Mississippi. He was employed for this work last summer in New Mexico, but would rather come back to his own state.

A few years ago Dr. Eliot of Harvard gained a good deal of attention to his recommendation of a five foot book shelf. Some one now comes forward with a suggestion of a good library consisting of a two-inch book shelf consisting of 66 well known books. Can you name them?

Rev. T. J. Moore and his family were reminded in a very substantial way of the esteem in which they were held by their people of the Magee Baptist Church recently. A rich poundage filled their pastor's pantry to overflowing with needed groceries and caused joy in the hearts of the receivers and the donors.

Civil War in China has brought on severe fighting about Peking. The general commanding the Manchuria troops was defeated by one in charge of men from the central province. But the end is not yet, as the army from the south is to be reckoned with. Foreigners are not much disturbed up to this time.

Dr. Jno. A. Broadus told of a German professor who in lecturing to his class said, "Young men, there are some who believe in the existence of God. There are others who do not. I occupy an intermediate position." That seems to be about the situation with the "Theistic evolutionist." He occupies middle ground.

Pastor E. V. May reached Shaw May 4th and has begun his work with all indications favorable. A committee met him and his wife at the train and another visited him at the pastor's home which had been well stocked for

their coming. We expect a happy and prosperous pastorate.

General Gorgas whose recent death attracted the attention of a large part of the world left Richmond a barefooted boy when the Federal army entered and his mother's house was burned. His father was in Lee's army. He was a soldier of an unusual type who is said to have saved the lives of hundreds of thousands of American soldiers by his work of sanitation.

A writer in the Biblical Recorder in defending Evolution says, "Evolutionists do not claim that man descended from a monkey, but that there has been a gradual ascent from a subhuman form to the present genus homo." All of which reminds us of the little boy that was unwilling to have his tooth pulled but was easily persuaded to have it "extracted."

The preachers of Lawrence County met at Shiloh Church Monday to organize a county pastor's conference. We had the pleasure of greeting a good bunch of them on their way to meeting. The county organization is proving popular and it is sure to prove helpful. Other counties are planning for such meetings monthly. Simpson County has had one going for some time.

A Unitarian editor in Boston in a speech at Ford Hall said when Dr. J. C. Massee was called to Tremont Temple Baptist Church that the decent people of Boston should rise up to protest against his coming. This because Dr. Massee preaches the old gospel. On his first appearance in Tremont Temple, every inch of space was crowded with people, many standing; and as many were turned away for lack of room.

The total receipts in Mississippi for the campaign period are a little less than two million dollars, to be exact \$1,837,663.44. The receipts for the convention year just closed are \$427,182.58. This is about eighteen percent short of last year. The larger part of it came in the months of April and October. Our safety henceforth is in regular systematic giving throughout the year. In this way only will we be able to lay out our work intelligently and carry it on efficiently.

You will notice on page 9 the advertisement of the Summer School at Blue Mountain. Dr. Lowry has discovered that many of our people wish to make good use of the summer months, and he knows how to make them pleasant and profitable. There is no use to spend a summer in idleness and there's no need to go to Canada to get what you want, for there is no place more delightful for summer work than Blue Mountain.

The Episcopal Bishop of Alabama has ordered the trial of one of the clergy in that state for a violation of canon law and of his ordination vows in that he invited and permitted a Jewish rabbi to speak at a watchnight service in his Sunday School room. The clergyman's defense is that the building had not been consecrated and that it was not a regular prayer book service. The incident is said to have greatly stirred the Episcopal Church in the United States.



## EVOLUTION AND STATE LINES

T. T. MARTIN, Evangelist.

The editors of two of our Southern Baptist papers have been persistently insistent that state lines should be held sacred in our denominational work, that the Baptists of each state should be left absolutely free to attend to the work in their own state, without any protest or criticism or exposure by any one outside the state; and recently, attention has been called to the fact that all criticisms and exposures of the teaching of Evolution in any of our colleges have come from parties outside the state where the colleges are located. Let some facts be kept clearly before the denomination:

First, that those editors have never objected to anything commendatory said by outside Baptists of them and their work, or of the work in their states.

Second, that these editors never made this claim of state's rights and the observance of state lines, until a protest and an exposure was made concerning the teaching of Evolution in the Baptist schools of their states.

Third, that more than ten years ago, the editor of one of these papers knew of the memorial presented to the Board of Trustees of a Baptist School in his state, signed by some young Baptist preachers, telling of Evolution being taught them and yet in these ten years, not one word ever came from him concerning Evolution in that school until the protest was made by parties outside the state; and that, more than ten years ago, the other editor knew that the president of the Baptist College in his state was an Evolutionist, and taught Evolution in the college, and, during those more than ten years, not one word of protest was ever seen in his paper.

Fourth, that some of us who knew that Evolution was getting into our schools, have waited more than ten years; and yet, in those ten years not one word of protest was heard, save that of the young preachers, and that was hushed up; not one word in another state, with Evolution taught in this College. The same thing is true in several other states.

These two editors have come out against Evolution, now, and are protesting against it being in our schools, but one question—when would they have come out on this question, when would they have protested against Evolution in our schools, had not the exposure been made by persons outside of their states?

Fifth, let it be kept in mind, that the colleges do not confine their patronage to their own state, and that they gladly get students from other states. Then surely there is an added reason why Baptists from other states have a right to protest against the wrong teachings in the schools.

Sixth, let it be further kept in mind that the graduates from the state schools are not kept in those states, but go into other states.

Seventh, let it be clearly kept in mind, that this effort to suppress protests and exposures of wrong teaching by persons out side of the state is clearly unscriptural. Paul protested against, and exposed the wrongs in Corinth and in Galatia and those churches did not reply "You attend to your own business and we will attend to ours." James and Peter protested against wrong teachings beyond their bounds and those to whom they wrote did not try to cover up things by saying to them "You attend to your affairs, and we will attend to ours."

I humbly thank our Father in Heaven that two of our southern colleges have both come out against Evolution. God's blessings on those great schools; and another is cleaning up; but so far there have been no indications of any intentions of changing in the three other schools named.

The repeated plea by these papers and other prominent brethren to hands off and leave our schools to the Presidents and Boards of Trustees is sufficiently answered by what these Presidents and Trustees have done in the last ten years until protest and exposure.

If my memory serves me correctly, these two editors and other leaders among us who have

been loudly calling for regarding states lines as to Evolution in our schools, have, in times past protested against the wrong teaching of Chicago University. They did not hands off and leave everything to the President and Board of Trustees. "Consistency, thou art a Jewell!"

Woe to Southern Baptists when the denominational cat-o-nine tails shall be so heavily laid upon the quivering backs of men who dare protest against corrupt teaching in our schools, until they shall be scourged into silence!

But the battle has just begun. It must be carried to the High Schools of our country or we are doomed.—Blue Mountain, Mississippi.

## REPLY TO AN "OPEN LETTER" FROM B. W. SPILLMANN OF NORTH CAROLINA.

E. T. MARTIN, Evangelist

Dear Bro. Spillman:

I have carefully read your "open letter" to me, that "Pres. Poteat is an evolutionist and of Wake Forest and Evolution. Your statement, that 'Pres. Poteat is an Evolutionist and teaches it,' that 'I took all that he offered in Biology and the year in his private laboratory as a special student,' and then your statement, 'on the subject of Evolution I am a rank ignoramus' leave but one of three possible conclusions,—that Pres. Poteat is a very poor teacher, or that he had a very dull pupil in your case, or that it is a waste of money by the Baptists of North Carolina to pay for a professorship, which, after an apt pupil has taken the full course and an extra year as special student he remains 'a rank ignoramus' on the subject. Would that Prof. John L. Kesler who went from Wake Forest and spread the deadly poison in Baylor University, which up to that time was safe, and sound, and others, had been as little affected by this teaching!

As to Pres. Poteat, I have a high regard for him personally, and I honor him for his open manliness in coming out open and above board and admitting that he is an Evolutionist and teaches it in Wake Forest when his defenders and apologists have been trying to camouflage him.

I will answer your questions in detail:—

Ques. No. 1. "Do you believe that God by an act of divine will created man directly without the use of any substance whatever? Is that what you mean by 'direct creation'?" Answer: I believe that God "formed man of the dust of the ground"; that man thus formed had no life in him; that God then breathed into his nostrils the breath of life; and he "became a living soul;" that God "then created man in His own image;" I believe, that man did not evolve from lower species and was not "midway between the anthropoid ape and modern man."

Question No. 2. "Pres. Poteat is an Evolutionist and teaches it. If all that you say about the baneful effects of the life of men who hold that view of God's processes is true, how do you account for the life and character of Pres. Poteat?" Answer: As I would account for the life and character of Prof. Crawford H. Toy of the Southern Baptist Theological Seminary; and yet whom John A. Broadus advised him to leave the Seminary faculty rather than camouflage him and let him go on with his work he gave up the work. As I regard the life and character of Horace Bushwell who taught the influence theory of the atonement; and yet in dying repudiated it and accepted the Savior as a real Redeemer—that men are often better than their logic; as I would account for Cornelius, "devout man, one that worshiped God with all his house that gave much along to the people and prayed to God always"—and yet he was unsaved, and afterward rested on the Savior as Redeemer.

Question No. 3. (Referring to the many true and useful men who have gone from Wake Forest.) "Will you kindly explain this strange phenomenon in light of your statement as to what the teaching of Evolution will do for men?" Answer: Gladly. The explanations are four. First, the Godly training received in

the homes of the Godly Baptist fathers and mothers of North Carolina, whose teaching, the teachings of Evolution in Wake Forest could not uproot; second, the preaching of the Godly, faithful country and village Baptist pastors of North Carolina from whose churches these young men came, and the teaching of Evolution in Wake Forest could not destroy this foundation work; third, the strong faithful Biblical teaching of Prof. W. R. Collum and other faithful professors in Wake Forest whose faithful teachings counteracted the teaching of Evolution by Pres. Poteat; fourth, God's inspired word, read in the room of these young men at night, counteracting the teaching of Evolution in the day,—as in the case of the great scientist of John Hopkins, Dr. Howard Kelly, who was swept out to sea by Evolution and went to God's word, which saved him from the fatal teaching.

Question No. 4. "Scores of men have gone to Wake Forest College who had no thought of entering the ministry and made the decision after entering college. These men are useful ministers of the gospel, scattered in almost every state in the Union. All of them came under the influence of Pres. Poteat. What caused it if Evolution and its teaching destroys souls?" Answer: First, not the teaching of Evolution; for that does not call men to preach, and the same things have occurred in colleges where no Evolution is taught. Second, God's Holy Spirit calls men to preach, and not the teaching of Evolution. After being called by the Spirit, their becoming useful gospel preachers was not from the teaching of Evolution, for the same things have occurred in colleges where Evolution is not taught; but the explanations are in answer to No. 3.

Question No. 5. "For many years Wake Forest sent more men to the foreign field and still sends them in large numbers." "How do you explain it?" Answer: God's Holy Spirit in sovereignty calling them and His using the influences given in No. 3, but certainly not because of the teaching of Evolution by Pres. Poteat; else why are they not called in large numbers from Chicago University?

Question No. 6. "Have you ever read a saying by our Master as it is recorded in Mathew's Gospel 7:16, 'By their fruits ye shall know them.' Yes, and I will give you some of the fruits; First, until I was shut out of North Carolina by boycott, because I exposed the teaching of Pres. Poteat, year after year, as an Evangelist, I have met those whose faith was wrecked by Evolution in Wake Forest; I met parents who told me of the wrecked faith of their sons by the Evolution taught in Wake Forest. In twenty-two years as an Evangelist, I have never run across one case of wrecked faith as a result of attending Georgetown college, Kentucky, Mississippi, College, Simmons College of Texas, or any other of our colleges where Evolution is not taught. Let Bro. Spillman explain the difference.

Second fruit of Pres. Poteat and Evolution in Wake Forest: Prof. John L. Kesler took this teaching to Baylor University years ago, which, up to that time, had been safe and sound and as a result, when W. B. Riley of Minneapolis delivered a course of lectures there on the scriptures being the word of God, he found three professors teaching Evolution; was asked to meet privately the one hundred and twenty young Baptist preachers who stated that their faith had been shaken by the teaching of Evolution by the three professors. Just before this, eight young preachers, two of whom, under fearful pressure, recanted, presented a memorial to the Board of Trustees, showing what was being taught in Baylor.) I have a copy of this document, and Professor Kesler resigned, and Pres. Brooks told them that if they let Prof. Kesler leave, he would leave. Thank God, Baylor has come out now and repudiated Evolution as has Union University of Jackson, Tennessee; but here are some of the fruits of Evolution in Wake Forest. As



a result, I have in my Evangelistic work time and again learned of wrecked faith in Texas as a result of Evolution in Baylor; time and again have I had parents with bitter tears, to tell me of the wrecked faith of their children. The same things have recurred with me in North Carolina. As an example of what Evolution will do in our schools, consider the following letter:

Sunday, May 8, 1922.

Pastor Blank, City.  
Dear Sir:

I was the son of a Christian mother, went to college, was taught by infidel teachers, studied Evolution, New Thought, under men like —; traveled extensively, came home, insulted my old mother; went the primrose route, and today I am a mental, spiritual, and physical wreck. My soul is a starving skeleton; my heart petrified rock; my mind is poisoned and fickle as the wind, and my faith is as unstable as water. I broke the heart of my mother, disappointed my friends, stood before my class on graduating day, delivered the valedictory address, lauded "Darwin's Theory" to the skies, and other things I can never recall. I have run the gauntlet; I am at the end of the rope. Oh wretched man that I am. There is no rest, happiness or peace for me. I sometimes think I will jump overboard and end it all. I wish I had never seen a college; I hope you will warn the young men of the impending danger just ahead of them. I may be beyond hope; but on this glorious Mother's Day I wish to testify that mother was right, and yearn for her Savior, Jesus Christ to be mine. And I call upon you and your great church who I learned still believe in the old Bible and the power of prayer to save, and pray that I may be saved under the blood of Christ and reunited with Mother in the Heavenly Kingdom.

Signed,

"A MOTHER'S SON."

A third fruit of Evolution being taught and tolerated in Wake Forest, the first college to tolerate it in the South is that it has spread to Baylor, where it has now been repudiated, to Union where it has now been repudiated, to William Jewell which is now cleaning up, and to other Southern Baptist Colleges.

If there are no evil fruits, why is William Jennings Bryan, the great statesman, giving a large part of his life trying to save our schools from it? Why is the great brilliant J. W. save our schools from it? Why is that great editor of Kentucky giving his life, trying to tor, R. K. Malden, of the THE WORD AND WAY, that other great editor, V. I. MASTERS, of the WESTERN RECORDER, that other C. I. Staley of the BAPTIST MESSENGER, that other J. S. Compere, of the BAPTIST ADVANCE, that strong conservative editor, trained at the feet of John A. Broadus, P. I. Lipsey, of THE BAPTIST RECORD, that old Roman, W. P. Throgmorton, of the ILLINOIS BAPTIST, the great editor of the North, Curtis Lee Laws of the WATCHMAN EXAMINER, that great, sound, brilliant President of the Southwestern Baptist Seminary, L. R. Scarborough, and others, going their full length to save our schools from Evolution?

Question No. 7. "Does a fact affect your thinking when a pet theory is at stake?" Answer: Your sarcasm and personal thrusts will go unanswered. From Ahab on down they have been the weapons of those who were in the wrong, but it is unworthy of Christian men to use such in dealing with each other. The truths for which I am contending need no such weapons of defense. Let those whose cause needs such weapons have the monopoly; and such have largely been the weapons used by the apologists for, and camouflagers of, Evolution in our schools.

Let there be no changing of the issue to persons nor personalities; ten times the first chapter of Genesis states, every thing brought fourth created man in His own image; Evolution says "after his kind"; Evolution teaches positively that that is not true; Genesis states, that God that that is not true; that the first man was

evolved from a low species; that he was midway between modern man and the anthropoid ape; Genesis says that the first man spoke in a plain language; Evolution says that is not true; that the first man had only exclamations of pain or pleasure, chattering like animals in trees. But Jesus endorsed Genesis as the word of God; Deity would not endorse twelve lies as the word of God; therefore if Evolution is true, the fact that the Savior endorsed these twelve lies as God's inspired word, proves that he was not really Deity; and if he was not really Deity, then he was not the real Redeemer; for only Deity could really redeem us from all iniquity. If he was not real Deity, then he was only the bastard, illegitimate son of a fallen woman whom we are worshipping as God, and we are left without a Savior and are in our sins.

I have answered your seven questions. Let me ask you or Pres. Proteat to answer only two. Satisfactorily answering these two questions will settle the disturbed conditions among the Baptists of the South. This teaching of Evolution in our schools is hurting the 75 Million Campaign as no other one thing. The vast majority of the Baptists of the South are not willing to give their money to build up schools that will destroy the faith of their children in the Bible as God's word, in the Deity of the Savior and in his being our real, complete Redeemer. The satisfactory answering of these two questions will settle all this trouble. If they are not answered, then the consequences of this disturbed condition will lie at the door of the Evolutionists among us, and their sympathizers, apologists, defenders and camouflagers: Question No. 1: Will you or President Proteat reconcile the ten-times-repeated statement in Genesis that everything brought forth "after his kind," that God created the first man in his own image, and that the first man spoke in plain language, with the teaching of Evolution that the higher species evolved from the lower, that man evolved from a lower species, that the first man did not speak a plain language?

Question No. 2. If Evolution is true, that every thing did not bring forth "after his kind," that man was evolved from lower species and that the first man did not speak a plain language, how can we reconcile the Savior's endorsing these twelve lies in Genesis with His Deity?

BLUE MOUNTAIN, Miss.

#### KEEP MOVING

I have just read with interest Supt. W. S. Huddleston's article in the Baptist Record under the caption 'A move in the right direction' in which he tells of an order of the Board of Trustees of Simpson Co. Agri. High School forbidding games played on their campus by seminude boys. This is a very commendable example for this fine school to set for others. It is a fine spirit in Mr. Huddleston which prompts him to call on other schools to line up with his school in this forward step for better morals. He well says in his article that "There is a great protest from all over the state against the suggestiveness of the athletic uniforms." It was my privilege last fall to attend three associations. Namely, the Simpson Co., the Lawrence Co. and the Jeff Davis Co. Associations. In each of the meetings the following resolution were unanimously adopted.

"Whereas, our Baptist churches should stand at all times and in all places for modesty in manners and customs of their members and whereas, it is a matter of common knowledge that the costumes used by players in the game of basket-ball leaves a large portion of their bodies nude, and that such costumes are usually of such light material that the form of the player is not properly clothed; and whereas, the custom of men and women bathing together seems to be growing with such marvelous rapidity, all lightly clad in bathing suits; and whereas, entirely too much emphasis is being placed on athletics; therefore be it

Resolved, that we, the Lawrence Co. B. A. in convention assembled do hereby condemn the use

of the basket-ball costumes, and call upon our people when playing this game to use such costumes as will properly cover the body, both as to length of sleeves, length of legs, and a heavier material;

That we condemn the practice of men and women boys and girls bathing together, and call upon our people to refrain from such sinful practice; that parents teach their children the evil of such practices;

That is our opinion our people as a whole, and more especially our schools, are giving too much time and spending too much money in athletics. That it is resulting in many of the students returning home more concerned about athletics than almost anything else; that our schools can find much better things to use as an advertisement than athletics."

These resolutions speak out in unmistakable terms the wishes of thousands of Baptists in this part of the state. The author of these resolutions received a number of requests from brethren living in other associations asking for a copy of them to offer at the meeting of their associations. I am of the opinion that they were adopted at each meeting where they were offered.

I suppose that the Board of trustees of our Baptist schools will soon have their meetings for the purpose of looking after the interest of the schools for another term. When these meetings are held I think this matter on which such request are being made should not be overlooked. If our request can not be granted why not assign a reason for it?

B. E. Phillips,

New Hebron, Miss.

#### MOTHER

The rarest flowers bloom and die  
Somewhere beneath the great blue sky,  
Unnoted by a mortal eye,—  
And yet they do not bloom in vain.

Their fragrance floats upon the air,  
Their beauty adds its humble share  
In making life and nature fair,—  
'Tis true, they do not bloom in vain.

Some saints have passed, scarce known on earth  
Beyond the circle of their hearth,  
Though full of faith, and love, and worth,—  
Ah! tell me, did they live in vain?

They suffered more than others knew,  
They toiled as only mothers do,  
Still with this noble end in view,—  
The welfare of the ones they loved.

And God, who gave their being sway,  
Beheld, in love, their lowly way,  
Crowning the labors of their day,—  
Then, sure, they did not live in vain.

Whatever to the world we mean  
Of service, strength, or living clean,  
Your life still in our life is seen—  
Praise God! you have not lived in vain.

Arthur L. Williams,

Tylertown, Miss.

Raleigh Wright and W. C. Grindle, Home Board evangelists, have just closed an unusually good meeting at Lebanon, Kentucky, Dr. T. J. Porter, pastor. At times the house did not accommodate more than half of the people. The Sunday school was more than doubled in two weeks. There were 877 additions to the church. These workers have had a truly great year. Their annual report shows that 1406 were added to the churches that they served. They received a little better than \$4500 for their services. They distributed more than a half million pages of tracts. They delivered more than 800 public addresses in sermon and song, besides they rendered many other services to the churches.



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## EDITORIAL

### NO SUPPORT

A popular writer has through the secular press given a story of a negro regiment in France who were under fire for the first time. Many of them had announced beforehand what they were going to do to the "Jumuns," and predicted that there would soon be a short cut to Berlin. The fire of the enemy was hotter than they expected and they were confused by an entirely unaccustomed situation. They looked in vain to the rear for reinforcements and relief. Things got too hot for them and they struck out in disorder for the rear. Those whom they had passed on their way to the front and who had heard their announcement of what would be done to the Germans, taunted them for retreating so hastily. But these sunburnt soldiers were at least able to defend themselves in an argument. They replied, "Taint our fault! Taint our fault! Day didn't give us no support! Day didn't eben give us no garage!"

The humor of this story is changed to deep seriousness when we think of the situation of our men and women upon the farflung battle line of the mission fields. They have gone among unknown and unsympathetic people to put the devil out of his dominion. They are depending absolutely upon the support which we give them both spiritual and financial. When Paul the missionary planted a colony of believers in any place and went on into the deeper darkness, he called back to the Christians behind him imploringly for their prayers. His epistles are full of such appeals. And he received material support from them for himself and his companions as he went to the work. It is a sin against God and a crime against the missionaries if we fail them in the time of their conflict and their need.

### WAS GAMALIEL RIGHT?

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Ever now and then some one quotes that wise saw of Gamaliel in the fifth chapter of Acts as if it were the wisdom of God. "Let them alone; for if this counsel or this work be of man, it will be overthrown; but if it is of God, ye will not be able to overthrow them, lest haply ye be found even to be fighting against God." It ought to be recognized that the Bible does not endorse all the sayings that it quotes. It merely gives them as a true record of what happened or what was said. It sometimes quotes the devil but it does not mean to approve of what the devil said.

There are two things to be said about this speech of Gamaliel: one is that it isn't so; and the other is that the wily old rascal didn't believe it himself. He was a LL. D., a doctor of the

law, a shrewd practitioner. There isn't a shrewd criminal lawyer in Mississippi that can equal him. He knew the ins and outs of the law and what is more, and more to the point, he knew the jury.

Don't you ever believe that he was interested in Peter and John. He didn't care what became of them. Later on he was of the party which most bitterly assailed them and persecuted them; but not now. It suits his purpose to shield them. You are not to suppose, either, that he was interested in the truth which they preached and certainly not interested in Jesus whom they said had risen from the grave. He was a politician and he knew how to work to the advantage of his party and the discomfiture of the opposing party. Mark Hanna and Tom Reed and all the present day politicians could learn tricks from him.

He was a Pharisee, and he was looking after the interest of the Pharisees. The preaching of Peter and John about the resurrection of Jesus was getting the Sadducees into trouble; Gamaliel and the rest of the Pharisees had always argued for the resurrection doctrine, simply as a doctrine. And now they enjoyed seeing the perplexity of the Sadducees when these men were preaching the resurrection. It was becoming more than an academic question. These apostles were not only preaching it as an abstract doctrine, but as a concrete fact. So Gamaliel was enjoying it. He looked through his fingers at the Sadducees and laughed till his sides shook.

But this made the Sadducees mad. They determined to put an end to the business. They had warned Peter and John once before, and they paid no attention to it. They would use more effective means. They hauled them again into court and this time meant to kill them. They were about to carry out their purpose. But just as things looked worst for the apostles, old Gamaliel rose slowly, held out his hand and said, "Wait a minute." Then he asked that Peter and John be taken out of court a little while. He didn't want them to think he was speaking in their interest. He wasn't. He began in a quiet way a historical argument about one Theudas and a certain Judas and how they came to naught. And then in his most pious tone he made the remark about if this work in not of God it will come to naught etc. The pious fraud! But the trick worked. "To him they agreed, and then called the apostles and beat them and let them go."

It is quite a trick of politicians to make pious appeals when it helps them into office or enables them to carry their point. A young lawyer once told me he had a notion of going to a theological seminary and studying the Bible, because as he said, a jury of clod-hoppers would go with you every time if you would quote scripture.

But here is what we started out to say; when you hear that doctrine of "Let them alone if it is of men it will come to naught," don't swallow that devil's bait. "Let them alone" is the doctrine of neutrality when the issue is between right and wrong. Anybody who is neutral in such a case is a coward and a craven, it doesn't matter how smart he is. If Gamaliel believed in the resurrection why didn't he join these men who were preaching it? Why didn't he examine the evidence and line up with the risen Lord? Why not be as good as your doctrine, and true to it? Don't leave it to take care of itself. It is our part to take care of it and to defend it, advocate it, contend for it, live by it and, if need be, die for it.

### LET'S FIGHT IT OUT

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Anybody who reads the Epistles of Paul not to mention other parts of the Bible is impressed with the military figures which he employs constantly to picture the Christian life. To him life was full of battles. He said truly, "Our conflict is not against flesh and blood, but against the principalities, against the spiritual hosts of wickedness in the heavenly places." We had just as well recognize what we are up against. And when he had finished his course, the aged apostle

looked back over the way he had come and said, "I have fought the good fight."

There are some dear timid souls who would always avoid a fight. Most of us would be glad to if we could do so honorably. But we are not in favor of lying down and letting the devil walk over us. There are people to whom a battle for truth is a nightmare, and the clash of argument frightens them into hysterics. They would avoid all approaches to topics about which there is any disagreement, for a verbal tilt gets on their nerves. Such people would favor removing all our ships from the ocean until the enemies submarines get through playing in it. They would tell the sheriff to go home and lock his door and stay in for twenty four hours, because two men are in an argument on the street and if they should draw their guns it would be dangerous for anybody to be around. They would telephone all the men in town to take to cover and stay there indefinitely for there's a mad dog in town.

There are others who see the necessity at times of standing up for the truth even when you have to contend earnestly for it. But they cannot see the necessity of fighting it to a finish. They are like the French duellers who have satisfied all the demands of honor by taking a shot at each other; and though nobody is hit or no question is settled, they are ready to call it even and quit. They are like a few people who during the world war, thought it had lasted long enough when a few hundred thousand men had been killed. They saw no end to it, and were willing to call it a draw and to retire each party from the field to his own country and stop the racket.

Now to our way of thinking, nothing is settled till it is settled. There is no compromise between right and wrong, between truth and error. There is no such thing as merely firing off your gun and going back to the old status and saying that we cannot know what is true or that we can never make truth triumphant. In the world war there were certain points at issue which had to be settled. It was the same way in what we call the civil war. And they were settled. There are twenty four crowns in the junk heap in Europe today that adorned monarchical heads a few years ago. These things are a parable and show that error must fall and truth must win.

And here is what we are getting at. It happens now and then that there come up for discussion in religious papers as in other papers, subjects about which there are strong differences of opinion. It waxes hot and it lasts a long time. Some on. It waxes hot and it lasts a long time. Some few grow weary of the fight when it has drawn out into a campaign. To our minds there was no nobler sentiment found expression during the world war than the word which a truly British General sent down the line to all his men: "Our backs are to the wall, and there is nothing left for us to do but to fight it out." And they fought it out and won, to the saving of nations and civilization.

There are more subjects than one which require of us a long and patient fight. Just now probably the one uppermost is the question of evolution and the authority of the Bible. Which is going to win? With all our souls we believe the truth will win; and with equal emphasis and honesty we can say we are willing for the truth to win, which ever is the truth. Only the truth has a right to win, to hold the field and to command our allegiance. To our minds there is no compromise, and there is no compatibility. Let's have it out. We have very positive belief as to what is the truth, and it is our part to contend for it. This ought not to be and will not be so far as the Record is concerned, a fight against men. If men support error, they will fall wit it. But we are in the fight for truth, and we believe that is what God wants every one of us to have. Let's fight it out.

Are you still daily repeating our Watchword: "I can do all things through Christ who strengtheneth me?"



# Convention Board Department

**R. B. GUNTER**  
Cor. Secretary

## SCHOOL OF EVANGELISM Clinton, Mississippi

### MONDAY—

From Monday, May 29th thru Thursday, June 1st.

7:00—7:30 J. W. Storer (Sunset Service)  
8:00—8:45 Dr. Arch C. Cree Address

### TUESDAY—

9:00—9:45 J. W. Lee "Man in his natural state."  
9:45—10:30 J. D. Franks "Righteousness"

10:30—11:00 INTERMISSION

11:00—11:45 Dr. Arch C. Cree Address

11:45—12:30 Dr. A. T. Robertson Address

12:30—2:30 RECREATION AND LUNCH

2:30—3:15 J. D. Ray "Stewardship"

3:15—4:00 W. E. Farr "Tithing"

7:00—7:30 W. A. Sullivan (Sunset Service)

8:00—8:45 Dr. A. T. Robertson Address

8:45—9:30 (to be supplied) Address

### WEDNESDAY—

9:00—9:45 M. O. Patterson "Sin"

9:45—10:30 J. A. Taylor "The New Birth"

10:30—11:00 INTERMISSION

11:00—11:45 Dr. A. T. Robertson Address

11:45—12:30 (to be supplied) Address

12:30—2:30 RECREATION AND LUNCH

2:30—3:15 J. P. Williams "Repentance"

3:15—4:00 T. W. Young "Faith"

7:00—7:30 J. C. Greenoe (Sunset Service)

8:00—8:45 Dr. A. T. Robertson Address

8:45—9:30 (to be supplied) Address

### THURSDAY—

9:00—9:45 W. A. Borum "Christ's Compassion for the lost."

9:45—10:30 J. E. Wills "The Sacrifice of Christ"

10:30—11:00 INTERMISSION

11:00—11:45 Dr. A. T. Robertson Address

11:45—12:30 (to be supplied) Address

12:30—2:30 RECREATION AND LUNCH

2:30—3:15 J. W. Mayfield "Salvation, present, past, future."

3:15—4:00 L. R. Christie "The Holy Spirit"

7:00—7:30 J. M. Walker (Sunset Service)

8:00—8:45 Dr. A. T. Robertson Address

8:45—9:30 (to be supplied) Address

## "ARE YOU SATISFIED?"

The above question was propounded to the writer May 4th when the books were closed showing the year's contributions to have been \$429,912.58. The reply was, "I am never satisfied for myself or for anything with which I am connected with to fall short of the fixed goal." No one should be. And every church should start right now to make sure of reaching the quota a year hence. It will not be reached if you wait until next year to begin. Begin now and pay one twelfth each month. You can not improve on Paul's plan unless you elect to pay in advance. Get the ambition to reach the goal.

But, while not satisfied, we are not cast down. We are trying to be master of the circumstances. We may have been whipped, but so far we have not found it out. The sacrifices which contributors have made have been sufficient to inspire us toward nobler efforts. While more money has been contributed in a year's time than has been contributed during the one which has just closed, yet it is doubtful whether there has ever been as much sacrifice on the part of our people. Men and women have borrowed money and have worn old clothes, hats, and shoes in order that they might pay their vows to God. It is true, doubtless, that some have bought their \$50.00 hats and ignored their pledges. These we leave to the Lord for correction. We are thinking of the heroes and heroines who have sought first the Kingdom of God.

We have received on this Conventional year which ends November 1st next \$266,147.32, which leaves us \$547,852.68 to be raised in six months. If we begin now, it can be raised.

## "Consider Now From This Day and Upward \* -- \* From This Day Will I Bless You"

When reflecting upon financial and weather conditions in connection with the sacrifices of so many people, our thoughts turned to Hag-gai 2:18, 19. Read the entire chapter and see how the people had been smitten because they had neglected the Lord's house and how, when the foundations were laid he promises a return of blessings. We believe it will be true with our

own people who have done their whole duty. Consider from this time and upward. The rain has delayed; the season has been cold and backward; the waters have been high. Let's watch the change. In July 1919, when the State Board met for the purpose of planning the Campaign, crop conditions were alarming. It seemed that it would be impossible to make half a crop. The Board, amid its planning stopped to spend a season in prayer, beseeching the Lord to prosper His people and thus enable them to pay what they were asked to pledge. Whatever you may say, believe, or think, the year 1919 has gone down as one of the most prosperous years in the history of the United States. May we continue to turn to God that it may be even so this year for His Glory.

## Signs of Success

At the request of the Executive Board in session May 2nd, the following figures are being given for information to Baptist Record Readers

Net gain from Baptist Building since November 1st, 1921 to April 1st, 1922—\$839.37.

Net gain from Baptist Record for the same period, —\$210.00.

Net gain from Baptist Book Store for this period —\$167.01.

The minimum cost of the Baptist Press which will be ready for operation within a month and a half was estimated at \$20,000.00. The machinery has been purchased and much of it installed; the first floor of the North End of the building has been remodeled, with concrete floors, electric wiring, and concrete storage room at a cost of \$2675.89; and the manager's salary has been paid to date, and the cost of everything is only \$20,209.50. We have one of the best Premier presses and one of the best new linotype machines. We have a plant which will turn out first class work in a reasonable length of time. If our experience with the press is like that of North Carolina and Florida Baptists, this will prove to be a very satisfactory investment.

## Are We Out of Debt?

The above question was asked by a member

of the Board some time ago. Our reply was in the affirmative. We are still able to say so. This is as it should be. The Lord's work should be kept clear of debt. It can be done. Inspiration is never so high with a debt as it is without it. Now let's keep out of debt. This should be, not by curtailing the work, but by increasing our gifts. This can be done by making regular weekly payments and remittances. We need \$700,000 from November 1st, 1921 to November 1st, 1922.

## SCHOOL OF EVANGELISM Clinton, Miss., May 29th.

Dr. A. T. Robertson, professor of New Testament Interpretation in the Southern Baptist Theological Seminary for thirty-five years will deliver six lectures. Don't miss one. Dr. Arch C. Cree will begin Monday night. Hear him. "Thanks be unto God who giveth us the Victory thru our Lord Jesus Christ."

R. B. Gunter, Cor. Sec'y.

Numerous calls have come for Miss Lackey's leaflet, "Summons to a Growing Task." It is ready to mail out to those who care to have copies. There is no charge for the leaflet. But we do ask that you will kindly send two cents to pay postage on same. You know office expenses like all other expenses mount upward; and one must save where one can. Then we really think the leaflet will be worth two cents to any one who will read it.

To one who asked George Muller the secret of his service, he said:

"There was a day when I died, utterly died," and, as he spoke he bent lower, until he almost touched the floor, "died to George Muller, his opinions, preferences, tastes and will, died to the world, its approval or censure, even of my brethren and friends, and since then I have studied only to show myself approved unto God."—Sel.

Sure now, somebody's cross-eyed. The Texas Secretary appeals to his people to do their best because the eyes of the whole South are on Texas. Here comes the secretary from Virginia making identically the same appeal. Are we afflicted with megalomania for we certainly thought the eyes of the world were on Mississippi. Brethren, it might be more helpful and it would certainly be more true to say that the eyes of the Lord are upon us.

It was our privilege after several efforts to reach them, to preach for the people of the West Laurel church Sunday morning and night. They have a good working body, all of whom read the Baptist Record. There was a good congregation, especially at night. Pastor Bryan Simmons begins his work the last of this month and they are preparing for a revival meeting to begin the fourth Sunday in June, with good hope of a great meeting, the pastor preaching.

We have received appreciated letters from brethren J. M. Phillips of Shubuta and I. M. Kelly of Yazoo City, who tell of having read the Baptist Record from the beginning. Brother Phillips says he has read practically everything in it all the way, except when prevented by sickness or absence from home. Brother Kelly enjoys it more and more as the years come and go. We thank God upon every remembrance of these faithful servants of God and pray that their joy may increase to the end.

Mississippi Woman's College is soon to have a hospital. Dr. T. E. Ross, the president of the Board of Trustees, who has labored unceasingly and unselfishly for the college, has always wanted a hospital. Recently a bequest was made and entrusted to him for that purpose and the building will be planned and erected at an early date. With five hundred pupils to care for a hospital with all modern equipment and nurses has become a necessity and we congratulate the administration upon this addition to its equipment.



REFLECTIONS ON THE ARTICLE BY  
DR. SPILLMAN.

I must break a former promise that I would not ask for any more space in your paper, because I can not stand idly by and see a man write an article as the Dr. Spillman wrote in your issue of April 27, and not say anything. It arouses my righteous indignation to see a fellow minister write as the Rev. Dr. Spillman has written about, such an honest, sincere, and consistent man as I believe the Rev. T. T. Martin to be.

Being a Unitarian minister I am constantly meeting ministers in orthodox denominations, who say, "Oh, I am just as much Unitarian as you are, but I do more good for the cause of liberalism by remaining within the orthodox fold than you do on the outside." From all outward appearances these men believe in Jesus as their personal Savior, in fact they preach him as such. From all outer appearances they are orthodox Christian gentlemen. I know some of them, who have influenced other men to enter the ministry, and some of the ones influenced to enter the ministry are as orthodox as the Rev. T. T. Martin. When I ask them how they can be helping liberalism, when they are leading people to confess Jesus as their Savior, and are sending some men into the ministry, who are orthodox, the inevitable answer always is, "Well I make liberals out of a third of them at least, if two thirds do remain orthodox." When I ask how it is that from the same preaching and teaching they can make some orthodox and others liberal, the inevitable answer always is, "I teach that inconsistent doctrine that one can accept Jesus as his personal Savior and believe also in evolution. A great number never see it is inconsistent, while others come later to see it is, especially after they become more educated. Then they hate evolution so well grounded in them that they give up the dogmas of Christianity."

I am a Unitarian today because I was taught the inconsistent doctrine that one can believe in evolution and still believe that Genesis was written under the direct inspiration of God. The man who taught me that in college, is accounted a respectable orthodox gentleman today. I remember in his class was an Episcopal rector, studying for an M. A. degree. After finishing the theory of evolution the professor asked the Rector if he saw any conflict between Genesis and Evolution, and he answered that he did not see any conflict. I held the inconsistent doctrine for some time until consistent thinking showed me the inconsistency.

My wife, who is a Unitarian, was taught at Maryville College, a Presbyterian school, the inconsistent doctrine that one can believe in evolution, and consistently hold to the doctrines of Evangelical Christianity. Maryville College must send into the orthodox Presbyterian ministry as many ministers as Wake Forest College sends into the orthodox Baptist ministry. If someone were to accuse the President of Maryville College of Jesus, and destroying the souls of men, I believe of "contradicting the Bible, denying the doctrine of inconsistent thinking graduate of Maryville would rise up and defend the President of the College, and he would find many other inconsistent thinking people, and hosts of insincere supposed-to-be orthodox people, would rush to the same defence.

I have talked to the professor, who first turned me from orthodoxy by teaching me the inconsistent doctrine about Genesis and Evolution, since I have been a Unitarian minister. I asked him why he did not join the Unitarian church, and he said, "Oh, I could not afford to take that public stand."

The other day an Episcopal rector called me on the telephone to come and see him. He is supposed to be teaching some boys what Episcopalians would have taught to them. The school is supported by Episcopalian money. He told me that being a Unitarian in belief he wished to join my church, but he could not attend services, because that would hurt his influence. He said he was teaching his boys Unitarianism. I can

hear some saying to me, "Well, if you are so anxious to have honesty and consistency in religion, why do you not report that Rector to the Episcopalians." If I were to do that hundreds of Spillmans would rise up in the Episcopal church and rush to the defence of this Rector, and say that a heretic is trying to ruin the character of one of our good Christian brethren. Anyone, who will be insincere in his public religious utterances and professions, will certainly lie, especially when it comes to saving his "own skin" in his own denomination. I sent this Rector a Unitarian sermon on "Sincerity in Religious Beliefs," and he told me the other day he was going to send me a criticism of it. I know what his criticism will be, I have heard it many times before. He will urge the fact that he is doing more for liberalism than I am. That is true because the Unitarian does not attempt to change the views of Orthodox people. If I may speak for some Unitarians they would give anything if they could have the peace of mind that they had once about the problem of life and death, when they were orthodox people. You can be sure those Unitarians will never try to take from someone else the peace of mind that they wish that they had again. Some Unitarians though are happy in their present state, either because they were born Unitarians, or due to their early environment their orthodox experience was very painful to them, in that they were fearing all the time devils with pitchforks. The members of the Unitarian church are made up of a few born Unitarians, and many people, who have been made liberal in orthodox churches, and who have come to the Unitarian church, because they are consistent, honest, and sincere people.

I would like to ask Mr. Spillman if he has kept in touch with all the graduates from Wake Forest College, who have gone to the Baptist Seminary to study for the Baptist ministry. Because many followed that course it is no sign they are Baptist ministers today. I went to the Southern Baptist Theological Seminary. The Secretary of the Southern Baptist Theological Seminary, and went out as a Baptist Revivalist. He saw the inconsistency of evolution and Genesis, and is now a Unitarian minister. The Unitarian minister at Charleston, S. C. is a graduate from the Southern Baptist Theological Seminary and preached for awhile in the Baptist ministry. He saw that Genesis and evolution conflicted, and is now a Unitarian minister. A member of my church graduated with the Master's degree at the Baptist Seminary at Louisville, and preached in the Baptist pulpit in North Louisiana. He saw that Genesis and evolution contradicted each other, so he left the ministry, and is now a Unitarian Layman in my church. There was nothing taught at the Southern Baptist Theological Seminary that made any one of these men leave the orthodox ministry. It was what they were taught before they went to Louisville, and what the Louisville Seminary would not corroborate that caused them to leave the orthodox church. Wake Forest College teaches a student evolution and the Southern Baptist Seminary very specifically teaches that it is either Darwin or Jesus, meaning that if one takes evolution, he cannot take Jesus as his Savior. Can Dr. Mullins and Dr. Poteat both be Baptists?

Then when a man rushes in with the same arguments always given before in defence of the one who teaches evolution and holds at the same time a prominent place in orthodox circles, I feel like saying with Jesus, "By their fruits ye shall know them." I have heard the Rev. Spillman's arguments given before in defence of men, who had been guilty of heresy. Then shall I judge this man by his fruit, given in arguments? When this man makes his attack on the Rev. T. T. Martin, whose honesty and sincerity no one could doubt, and in his attack says that he studied Biology under President Poteat, and yet he is an ignoramus on evolution, and then asks that first question, (which shows what was uppermost in his mind), and furthermore gives no in-

timation in his article that he is sound in his orthodoxy, (the statement that he believes in Genesis from end to end indicates nothing, I could say that), and what is more he calls Jesus by the appellation which even Unitarians use, Master, when he could as easily have called him Savior, if he be orthodox, I begin to suspect heresy perhaps when I should not. I have met so many people, who keep the outside of the cup clean, but show me, what the orthodox people might call, filth, on the inside that I can generally tell them even when they try to disguise it.

If the man is sound in his orthodoxy, then he is not only ignorant of evolution, but he is ignorant of its effects on Evangelical Christianity, and is also ignorant of the method and purpose of the man, who is teaching the doctrine that the doctrines of Evangelical Christianity are consistent with a belief in the doctrine of evolution.

Very sincerely yours,

J. B. TEGARDEN,

Minister, First Unitarian Church,  
New Orleans, La.

IS COOPERATION A NEW TESTAMENT DOCTRINE?

L. R. SCARBOROUGH.

The word "cooperation" means "working together." In the Scriptural sense it means working together in carrying out Christ's world-will. It is a triangular doctrine. It has three sides, each supporting the other.

GOD'S SIDE.

God's side of this triangular doctrine has two sides, inside and outside. The three persons in the Godhead work together with each other in proposing, proferring and promoting God's world-program of redemption. The Father gave His Son to die, His Spirit to administer and apply salvation and put over His kingdom. The Son "emptied Himself," gave His soul an offering for sin. The Holy Spirit obeying the Father's will took the task at Pentecost and carries it on today and will until the marriage supper of the Lamb and His holy ecclesia—the Bride. These three are one in plan, purpose, and work—a holy symphony of glorious co-operation. Not only do the "Three in One work with saved humanity in carrying out and forward their will in our task committed to us in the Gospel's trusteeship. "I am with you," "in you," "before you," "behind you," "for you," "through you," "by your side," "holding your hand even to the end," are the words ringing their triumphant and meaningful message of cheer, comfort and victory throughout every page of God's Word. God does not want us to go alone without Him, nor does He want to go alone without us in this the biggest task of the centuries. His co-operation with us is the stimulating hope of every hour of the way and the guarantee of success in all of our difficulties and tasks. This Divine side constitutes the base of our triangular doctrine of cooperation.

THE CHURCH MEMBER'S SIDE.

The individual church member in the New Testament is a big somebody. He is God's spiritual unit in His conquering army. He lays much stress on Him, his character, his obedience, his pliancy, his spirit, his obligations, his duties. He is not a separate, isolated unit. He is a social unit. He is the basal factor for God's multiplication table. He has vital means of connection and association. He has two spiritual hands, one to reach up for God and one to reach out for his brother church member and thus by this divine and human reinforcement to carry forward the tasks of Christ's Kingdom. This unity of labor in a mutual love and common fellowship, facing Godward and manward is essential, fundamental and obligatory upon each church member. This church member has some liberties and large freedom but all of his freedom is bounded and limited by the world-will of Christ. He has no option when he faces Christ's command. He has no option in baptism. Christ does not request us to follow Him in baptism after we trust His grace for salvation. He commands us. All of our liberties as Christians are within



the circle of Christ's eternal and sovereign Lordship. Is not cooperation one of these "commanded obligations?" Can a church member refuse to join with his fellow church members in a plain command of Christ in carrying the Gospel to all the World and justly plead an alibi and a justification defense and exemption on the ground of his freedom and personal liberties? This is anarchy in Christ's Kingdom. It is willful and inexcusable disobedience. Our duty to cooperate in Christ's churches in carrying out His world commands is not only a glorious privilege but it is an imperative obligation in which we have no option. The call and credentials of the Twelve, the Seventy, the imperative commands of Christ's commission, all the remarkable precepts and examples of the apostolic history bear impressive testimony to the correctness of this position that cooperation under the Lordship of Christ is a New Testament doctrine and that our voluntary response in full service the quality and quantity of obedience to Jesus Christ.

#### THE LOCAL CHURCH SIDE

Not only is there a divine side, an individual side, but also a church side, a corporate side of this primal and basal doctrine of cooperation. The individual with all of his freedom in Christ, under Christ's world-will, is the unit in Christ's churches and His local churches are His spiritual, ecclesiastical units in His universal Kingdom. The hope, power, and efficiency of the local church depend on the willingness of the individual member to cooperate with the other members in carrying out Christ's commands. Everyone who halts or balks just that far hinders and blocks the power of the churches. A church whose members will not cooperate in the work of the church is worse than dead—it is a spiritual nuisance and a positive menace to the cause, and has no right to "cumber the ground." Now as the progress and power of the local church depend on the doctrine of cooperation on God's and the church member's side, so the progress and power of the earth-wide Kingdom of Christ depend on the cooperation of churches of like faith and order. There is as much necessity for churches to cooperate as there is for church members to cooperate. Here lies the hope of effective success in taking the world for Christ. The so-called "Gospel Mission Plan" has two defects. It is neither Gospel nor missionary, neither sound in principle nor efficient in plan. It is essentially selfish and narrow, and positively weak and ineffective in accomplishment. It does not recognize the doctrine of church-cooperation so clearly taught in the New Testament both in the commands of Christ and the example of the apostles as they were led by the Holy Spirit.

Unity in doctrine, in spirit, in faith and practice essentially demand unity in labor and effort. The Commission of Christ, the earthly ministry of Christ, the missionary record of Paul among the churches, the message of the Acts of the Apostles, and the Epistles and the very heart of the ministry of the Holy Spirit, these all teach with mighty power this great doctrine of cooperation between churches and all these agencies of these churches.

This doctrine does not embarrass nor contravene the freedom of the individual nor the sovereignty or independence of the local churches, if we remember that all of our freedom and sovereignty is to function within the circle of Christ's Lordship and under the authority of His world-will. Any Baptist who says an individual church member or a local church has a right to do as he or it pleases in the world-program of Christ has Bolshevism in his thinking. All of our rights are subject to the limitations of Christ's will.

The successful propagation of all the other doctrines of the Scriptures depends on the successful operation of this triangular doctrine of cooperation.

#### A NEW ARTICLE OF FAITH

This doctrine of cooperation is scarcely if at all hinted at in any expression of Baptist faith this side of the New Testament. I have read 29 different expressions of faith given to the world by Ana-baptists, Menonites, English Baptists, American Baptists, German, French and Swedish Baptists. This doctrine as such has no clear pro-

nouncement in any of these. It should have. I propose to the committee to be appointed by Northern and Southern Baptists on a new expression of our articles of faith that it put in Article XIX—on Cooperation. It should be so worded as to care for and properly guard our "individual freedom" and our "church sovereignty." But it should be so set out as to mark a line of separation between our cooperator and cooperating individuals and churches and those who oppose, hinder, criticize and block the mighty missionary, educational and benevolent programs of our people who feel the pressure on their consciences "to carry on" and "go forward" to the uttermost parts of the world. It is presupposed in all I say in the above that the programs and movements in carrying forward Christ's work that these programs shall be determined on by representations from the great mass of our cooperating churches and on the basis of absolute loyalty to all the other doctrines, principles and policies laid down for Christ's churches in the New Testament. No individual church member or local church has any right to cooperate on any movement that clearly seeks to dethrone Christ, vitiate His teachings, or emasculate His churches. God Himself will not cooperate with the devil nor should we cooperate to put over anything the devil wants done. But we have no option in carrying out Christ's will. His "must" binds us at this point.

The 75 Million Campaign and all of our campaigns stake their all on the successful operation of this doctrine among the churches and people called Baptists.

Let's go Christ's way—on, up, out.

If Southern Baptists join with any other group of Baptists in rewriting our Articles of Faith great care should be exercised to see that these Articles of Faith are as clear as sunlight and that there be no compromise, no camouflage, no dodging, no mystification, but clear open, frank statement of the truth. Only this will satisfy the world and glorify Christ.

#### NEW ORLEANS BAPTISTS.

NEW ORLEANS BAPTISTS are coming into their own. Have just returned from the meeting of the Board of Directors of the Baptist Bible Institute at New Orleans. Had a full Board meeting. Every director was enthusiastic over the wonderful progress of the Baptist Bible Institute. There is a large attendance, a fine student body, and the best all round faculty I know of anywhere. It was charming to be in their class rooms. They are not only emphasizing scholarship, but they are putting great emphasis on practical godliness and practical Christianity. It was worth the trip to sit in the Church History Class and hear Dr. Jno. T. Christain emphasize the place of Baptists in Christian history. I am persuaded that the Baptists of the South will get no materialistic nor theistic evolution in the halls of the Baptist Bible Institute. The professors in this institution have a conviction that they did not descend from a long-tailed monkey, nor even from protoplasm.

New Orleans is destined to become the Baptist center of the South. It is a city of three hundred and ninety thousand inhabitants. It furnishes an opportunity to do almost every phase of missionary work. There are ninety thousand negroes, sixty thousand French speaking people, thirty-five thousand Spaniards, twenty-five thousand Italians, and twenty or twenty-five thousand foreigners speaking almost every language under heaven. It is a Foreign Mission, as well as a Home Mission, opportunity.

Moreover, New Orleans is a gateway to the nations. As a foreign port, it is second only to New York, doing a foreign commerce business of \$624,000,000 in one year. Financially and economically European nations are prostrate. It may be years before we can recover our oldtime strength in commerce with them. We must look to Africa, Central and South America, and all the Latin-American countries, for a few years at least, for our greatest trade developments. New Orleans is the logical port for most of this trade. There are

now more than ninety ship-lines connecting New Orleans with other nations of the earth. Her dock facilities will be ample. They are now finishing a twenty million dollars industrial canal connecting the Father of Waters with Lake Pontchartrain, and thence into the Gulf of Mexico, which by means of lateral canals will drain and make available for storage and dockage purposes more than fifty thousand acres of hitherto useless lands. Furthermore, New Orleans is strategically located at the mouth of the great Mississippi which drains a territory as far north as Minnesota, as far west as Colorado, and as far east as Pennsylvania. In this valley is produced eighty per cent. of the farm products of the country. New Orleans is, therefore, bound to become the greatest commercial center of the United States, and hence the greatest populous and industrial center. It will offer, therefore, the greatest Baptist opportunity in the South.

Baptists are now on the ground floor. The Baptist Bible Institute is religiously revolutionizing New Orleans. It has opened the eyes of Roman Catholics and others as no other institution in New Orleans has ever done before. We have a school property there worth nearly a million dollars. Then white Baptists churches with over three thousand members. Only a few years ago Baptists were the laughing stock of New Orleans. But the tide has changed, as it always does where Baptists are loyal and patient and true to their marching orders. There is said to be one hundred and seventeen negro Baptist churches in New Orleans. This led French and foreign religious autocrats to think that only negroes were Baptists. Some of our best men like Hinton and Purser lost their lives trying to build up our work in Catholic New Orleans. But through the Baptist Bible Institute, which has been there only about three years, New Orleans has learned that Baptists NOW outnumber any other denomination in the country except the Catholics—and that Baptists stand for separation of Church and State, for a free Church in a free State.

After the Baptist Bible Institute was located in the Sophie Newcomb property which they got for a fabulous price, the Southern Baptist Convention put on foot the erection of a two million dollar hospital in the city of New Orleans. This, of course, aroused opposition in Catholic circles. The condition upon which Southern Baptists proposed to locate a hospital in New Orleans was for the citizens of New Orleans to furnish a site for the hospital unincumbered. The financial and economic depression made it impractical to canvass the city for the funds, so the City Council of New Orleans, having been favorably impressed with the work of the Baptist Bible Institute, voted on hundred of the Baptist Bible Institute, voted one hundred for the Baptist Hospital. But true to their doctrines and age long principles, the Baptists refused this money from the city treasury. This opened the eyes of New Orleans as nothing else has ever done, and today the Mayor and Secretary of the Board of Commerce and other leading men of the city declare that so far as they are concerned the Baptists can have anything they want in the city of New Orleans.

THE SEVENTY-FIVE MILLION CAMPAIGN will help the Baptist Bible Institute, the General and Research Hospital to be erected there, and the Home Mission work there, as well as all our work throughout the land. Let's do our best to pay our pledges in full and help this glorious work.

A. H. Autry in Baptist Advance.

#### DR. VAN NESS WRITES:

The Sunday School Board's annual receipts to May 1st amount to \$1,289,429.07. We are able to put \$235,000.00 into denominational work. Our assets are approximately \$1,000,000.00.

Our Sunday School enrollment is now 2,201,345, a gain of 234,735 over last year, making us easily the second largest in Sunday School enrollment in America, and that means in the world.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

1st Vice-President—Mrs. R. L. Bunyard, Canton.  
President—Mrs. A. J. Aven, Clinton.  
2nd Vice-President—Mrs. M. F. Dougherty, Shaw.  
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6th Vice-President—Miss Jennie Watts, Columbia.  
7th Vice-President—Miss Jennie Watts, Columbia.  
8th Vice-President—Mrs. A. J. Aven, Clinton.  
Recording Secretary—Mrs. P. I. Lipsey, Clinton.  
Young Peoples' Leader—Miss Fannie Traylor, Jackson.  
Home Correspondent—Mrs. D. M. Nelson, Clinton.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg.  
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Editor W. M. U. Page—Miss M. M. Lackey, Jackson.

## OTHER MEMBERS EXECUTIVE BOARD

1st District—Mrs. R. L. Covington, Hazlehurst.  
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4th District—Mrs. R. L. Carpenter, Starkville.  
5th District—Mrs. W. J. Pack, Laurel.  
6th District—Mrs. J. A. Taylor, Brookhaven.

We are so thankful to be able to say to the sisters that a new edition of "Laborers Together" is being brought out in paper binding. The book will doubtless sell for sixty cents. It will be just like the other copy, pictures, maps and all save a difference in binding. The book has not been studied as we hoped it would be. Those who have taken it claim that much good has been gotten from it. But there are scores of us yet who do not know China—OUR China as we should. Now that the book is cheaper let's all study it.

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This issue of the Record will reach you just before you start to the S. B. Convention—you that are privileged to go. Please read carefully the notes in this column concerning Convention matters. They are important. Especially important is the note regarding registration.

\*\*\*\*\*

Our Vice President, Mrs. A. J. Aven will be at the registration table herself, or have some one else there, doubtless your Secretary or Young Peoples' Leader, every moment of the time that registration is going on. SISTER, PLEASE BE THERE YOURSELF AND REGISTER EARLY.

\*\*\*\*\*

The following comes from Miss Mallory. It appeared in last week's Record, but is repeated here, because it is so important:

Plan to reach Jacksonville in time to register before 8 P. M. service on Wednesday, May 17th. The W. M. U. registration desk will open early that morning in the private dining room, on the mezzanine floor of the Seminole Hotel. That night registration will be transferred to the Armory where it will be continued on Thursday and Friday. This applies to both delegates and visitors. Each state W. M. U. is entitled to forty delegates, including the vice president. The number of visitors is of course unlimited.

Noise and confusion are no friends of an annual meeting, so at Jacksonville extra efforts to avoid these evils will be made. To this end the registration desk will be closed during each session. Unregistered delegates reaching the Armory just before a session begins will be seated in a reserved section marked "Unregistered Delegates". While unregistered visitors will be seated as they had registered. At the adjournment of that particular session these unregistered delegates and visitors will be expected to go at once to the registration desk and register. Cooperation with this innovation will make for the comfort of all it is believed.

TO ALL TRAINING SCHOOL GIRLS WHO WILL ATTEND THE CONVENTION: A special

call comes from our Miss Mather that each of you will carry a white dress with you, as one will be needed for the Training School Demonstration, in which each of you will take part. Please make note of this.

Special attention is called to the programs for the Sunbeams, R. A.'s and G. A.'s that Miss Traylor sends out from the office at the beginning of each month. These you know as extra helps, sent because so many of our leaders called for them. If you as Leader have not received them please let us know, and others will be sent you. Miss Traylor will appreciate it very much if, after using these programs you will drop her a line telling her whether you think they are worth while or not.

Last Monday week there graduated from our W. M. U. Training School the following girls from Mississippi: Maud McCalip, Wilma Bucy, Bessie Beauchamp and Adelia Olander. Wilma Bucy returns to the School for another year, doing special work. The others will go where the Lord calls them. All are fine, consecrated young women. We will continue to remember them in our prayers, because they are our own always, wherever they go.

## W. M. U. TRAINING SCHOOL GIRLS, Notice!

Please each of you bring a white dress when you come to Jacksonville for the W. M. U. Annual Meeting. We shall wear white as if we were at House Beautiful in our Processional on Young People's night, May 17th, 8 P. M., the Armory. Thank you.

Juliette Mather

## RECOMMENDATIONS OF YOUNG PEOPLES' LEADER

The following recommendations were offered by our Young Peoples' Leader in her annual report at Water Valley. The report will appear in the minutes. But every society, association and district needs to have these resolutions brought before the body right now:

First, That each Vice President together with her Young People's Counselor endeavor to stir up the interest of Superintendents and Young People's Leaders of the Associations in their respective District in the childless missionary society.

Second, That the Associational Superintendent together with all Associational officers add the following to their Associational ideals for the year:

"Two missionary societies of different grades in one fourth of the churches in the Association."

Third, That the President of all childless missionary societies together with all her officers pray and plan for the organization of at least one Auxilliary during the ensuing year.

## AT REST

Just as the sun went down on Sunday April 30, 1922 Dr. L. M. Damper went to his Eternal Home.

"Uncle Lem" was the truest, best friend scores of us, hundreds of us ever had. How we miss him! How we rejoice that he is at rest!

As softly as the setting sun,  
Sinks low behind the amber West,  
Life gently kissed his eyelids down,  
And left him to his longed-for rest.

There is no death! O, glorious truth,  
That plants itself with roots down deep  
Within our souls, when we forsooth,  
See how He gives His loved ones sleep.

Margaret McKee Lackey.

## MOTHER'S DAY.

There has come to this office quite a number of calls within the past week for readings suitable for Mother's Day, which you know is the second Sunday in May.

This issue of the Record will reach you just before that day—too late for you to commit to memory the reading given here; but you will

have time to read it over a number of times, and thus be able to present it clearly, intelligently and sweetly, as it should be presented.

## A MOTHERS' DAY MEDITATION.

I do not remember when my eyes first looked upon her beautiful face. I have heard that she went down to the valley of deep darkness to bring me from God's everywhere into the here. When I found myself in the country home, she was with me. She drew me close to her warm bosom and spoke gentle words. I have not found those words in my books, but I knew their meaning from the first, and they comforted me.

I soon learned that a low cry brought her to me; and when she came near, hunger and cold and fear vanished. Often when she looked down into my eyes as I lay in the cradle her lips moved, though I heard not a word. Whether baking or sewing or spinning or reading, she was never out of reach of the high chair. It is written "He shall give his angels charge over thee."

For a long time I was not farther from her than the length of her apron string. It reached to the yard. She watched me from the porch as I played on the carpet of soft grasses and gathered posies and listened to the song birds in the trees that shaded our home. That narrow strip ofingham reached to the schoolhouse across the bridge. She gave me a basket lunch, and I walked through the snows in little boots with red tops and copper toes. Seated near the teacher's desk, for reasons good to the pedagogue, I looked through the windows of the "Elementary Spelling Book," by Noah Webster, LL. D., into wisdom land.

That apron string stretched out to the village church. When the great bell rang on Sunday morning she took me to the services. Sometimes as the good man prayed or the people sang she shouted. I did not know why she said "Glory" and "Hallelujah"; but her face was bright, and she said she loved everybody. At such times I thought she might go away into the blue skies and was glad when she became quiet and put her arms about me, saying: "God bless my boy!" She gave me money with which to buy a New Testament. My sister taught me the "Blesseds" by heart; and because she did, I know more about humility and penitence and mercifulness and singleness of purpose, for those gracious words spoken by Jesus on the mount have never left me.

The time came when I heard somebody say: "A fellow shouldn't always be held by an apron string." I was sorry to hear anybody say that, because at the other end of one apron string was the best friend I ever had. The slightest pull at my end of the string brought her to my side day or night. She bound with soft bandages and balm all my hurts of hand and head and heart.

Later on I heard about a land of gold and sunshine and flowers, beyond the village and the church steeple, on the western sky line. One foggy day when I did not see clearly I slipped my hand from the loop of the apron string and wandered far in that twilight country. I saw many strange and interesting things, yet I was not happy. I had money in my purse, but it did not buy the things I needed. When I prayed, the only answer was a voice saying: "They love and miss you at home." Something kept tugging away at my trunk until I started back to the home of my childhood. It was bright and cheery at the old fireside. A new life began to course through my veins. I slipped my hand into the loop of the apron string, to remove again never, please God.

Since then I have journeyed far at the call of duty, but again and again a slight tightening of the apron string has brought me into companionship with the guardian angel of my whole lifetime. The Lord has been her sun and shield. He has given her grace. He will give her glory. The apron string or deathless love reaches earthward from the land of song and day, so that I shall know where to find her by the gentle drawing at my heart. Of course I have been thinking about my mother. I do not forget that my children have a mother. I am almost sure there will be a Mother's Day in that sweet and blessed country.—Selected.



## East Mississippi Department

### Fifth Sunday Meeting

The Board meeting of the Neshoba Association met with Salem Church April 29th and 30th. A small crowd was present on Saturday but the Sunday congregation was good. The community cared for the meeting in good style. Pastor Jas. W. Jones and Deacon J. R. Beall were the leading spirits in the local work.

Those attending from outside the association were Rev. L. E. Lightsey, Rev. I. A. Halley of Union and Bro. N. T. Tull of Jackson. Each of these brethren added much to the interest and profit of the meeting.

The following had a part in the program:

#### Saturday Service

Devotional—Rev. Z. B. Kitchens,  
Sermon—Rev. Rufus Beckett,  
Address—Bro. N. T. Tull.

#### Board Meeting Sunday Services

Devotional—Pastor Jas. W. Jones.  
Sunday School Address. Rev. Lightsey  
Sermon on Giving—Rev. I. A. Halley  
Devotional—Rev. G. M. Rucker.  
Rev. L. E. Lightsey assisted the church in reorganizing its Sunday School. A vote of thanks for the hospitality of the church and community was given, also a resolution was adopted pledging to Rev. I. A. Halley the support and prayers of the board in his newly begun mission work at

Burnside. It was agreed to hold a doctrinal meeting for the Board at some place to be decided upon the fifth Sunday in October.

The body adjourned and all present went away feeling that a profitable meeting had been held.

#### Notes and Comments

Rev. W. Rufus Beckett is holding a ten days revival meeting in Nashville, Tennessee.

**Died.**—On April 15, 1922, Sister Holland, wife of Bro. W. H. Holland of Philadelphia, died at the Baptist Hospital at Jackson. She was sick for many weeks with fever which was followed with complications. She was brought back to her home for burial. She was a consistent Christian. She leaves a husband and several children to mourn her going with whom we are in sympathy—May God bless them. The Board of Pearl Valley Association met with Center Hill church three miles east of Philadelphia the fifth Sunday in April and Saturday before. A good meeting is reported.

Rev. Z. B. Kitchens preached near Bessemer, Ala., a few days including last Sunday.

I want to shake the hand of Prof. W. S. Huddleston for the action taken by his Board of Trustees regarding athletic costumes. May other follow where they lead.

R. L. BRELAND.

#### ROUMANIAN BAPTISTS

(The following letter will, we are certain, be read with deep interest

by all our people. It gives some light on the character of work and experience of our Roumanian Baptist brethren, and will, we hope, provoke many of our people to prayer for them, as well as to thanksgiving for the heroic and devoted spirit which characterizes them. J. F. Love, Cor. Sec'y., Foreign Mission Board, Richmond Va.)

Mihoveni, Bucovina, Roumania.  
March 22, 1922.

Dear Brother Andrisan:

We let you know that we had a conference at Patrauti, Sereti, on 1st of March. In this conference were present Dr. C. Adorian, the president of the Roumanian Baptist Convention, Dr. Atanasie Pascu and Dr. Radu Tascu.

First of all they asked us to give our reports and I gave mine which I am sending to you.

#### Mission Report for the year 1921.

1. Sermons preached	110
2. Baptisms held	43
3. Prayer meetings held	51
4. Bible classes taught	32
5. Sunday school taught	28
6. Localities visited	66
7. Families visited	153
8. Bibles and N. T. distrib.	22
9. I traveled by foot miles	1449
10. I traveled by train miles	890
11. I worked at home days	79
12. I was in prison twice, the first time 25 days and the second time 19 days.	
13. I was called before Courthouse times	11
14. I was called by the Jendarms times	15
15. I was called to Police station times	4

Once they called two physicians and made a thorough examination, because I was accused that I had lost my mind.

16. I was called to the Assurance bureau times 1 |

17. I was called to the village Courthouse times 2 |

18. I was stoned times 2 |

19. Cast away from home times 1 |

dain three new deacons and I and At the conference we decided to or

Dr. Motreanu to be regular pastors. We also presented the matter that

we have heard that Dr. P. Andrisan finished his course in the Southern Baptist Seminary, Louisville, Ky., U

S. A., and that we have a great need for him. Dr. Adorian made a resolution that Dr. Andrisan would come

this year and teach us and organize the churches in a better way.

Silvester Ungurean.

"I notice, Jim, that you never try to shine in society."

"Well, no; the fact is I am kept busy all the time trying to conceal my

ignorance."

In a London East End school a mistress was reading to her class Shelley's

"Ode of a Skylark." To test the intelligence of her scholars, she asked if

they could put into different words, expressing the same meaning, the line,

"Hail to thee, blithe spirit—bird thou never wert!"

An arm shot up from the back row. "Well Johnny, let us hear how you

would put it."

"Hi! cocky. You ain't no blinkin' bird."

## SUMMER SCHOOL READ THIS---IT IS DIFFERENT!

The summer school at Blue Mountain College is to be different from any other in the state. It is not a normal, though a teacher holding a teachers license can renew the license by attending this term and completing two high school or college courses.

The term will last ten weeks, June 1st to August 10th.

The design of this summer school is as follows:  
First.—To enable girls who want a four year college course to take the course in three years by making up one year in summer terms.

Second.—To enable students who are preparing for college to save a year on their high school course by attending these summer terms.

Third.—To enable young teachers to renew their license and at the same time secure regular high school or college credits.

#### THE PLAN—

Each student will be expected to carry two studies only. Each class will recite twice each day for five days in the week, sixty minutes each recitation; the balance of the time will be given to preparation.

There will be high school classes in Algebra, Geometry, Third and Fourth Year English,

Fourth Year History, First Year Latin, Caesar, Cicero and Virgil, Physics and Chemistry or General Science.

There will be College classes in English, History, French, Mathematics, Science, Education, and Latin.

In the faculty will be an M. A. from our State University, two M. A.'s from Peabody, an M. A. from Columbia University and other teachers of similar qualifications.

Tuition for the term of ten weeks \$25.00, regular fees \$5.00, room, board and laundry in regular college dormitories \$70.00. The same in an industrial home \$37.50 to \$42.50, making total expense for board, laundry, tuition and fees \$67.50 to \$100.00 for the ten weeks.

Music, Art and Expression can be had under high class teachers on reasonable terms.

For additional information, address

W. T. LOWREY, President,  
Blue Mountain, Mississippi.

P. S. While this is a Woman's College, yet young men of high class character and first class behavior will be admitted to the summer term.



### Church—B. Y. P. U.'s

On request several members of the Senior and Junior unions of Silver Springs visited Midway school house Sunday evening, April 30th. There is no church here but a good Sunday School.

After a talk on "The Value of a B. Y. P. U." by Mr. Willey Corkern, President of the Silver Springs Senior union, Wilma Gunn, leader of the Junior union perfected a Senior and Junior organization for these splendid young people.

May the prayers of the people and God's blessings follow them in their new work.

### POPLARVILLE REVIVAL

One of the greatest revivals in the history of our church came to a close last night, the 26th. The revival was great in many ways. The largest audience ever seen in Poplarville listened to the preacher. The quickening of the spiritual life of the church and seventy-one additions to our membership, sixty seven of which came by baptism are some of the results.

Brother Joe J. Mayfield, Charleston, Miss., preached for us twice daily for eleven days. He was earnest and forceful in his delivery. Each message was well thought out and contained the heart of the gospel—God's plan of redemption. He had but one proposition—confess Christ and follow Him. Brother Mayfield is one of our best preachers. It was a joy to both church and pastor to have him with us.

Home, H. Webb, Pastor.

### CALHOUN COUNTY SUNDAY SCHOOL CONVENTION

The Calhoun County Sunday School Convention met in regular annual session with the Pleasant Ridge Church and Community on Saturday and Sunday April 29 and 30. There was no prominent Sunday School man with us but our own beloved pastors and laymen were very much in prominence both in the discussion of subjects and during the noon refreshment hour. Brethren J. L. Roane, A. F. Brasher, Cecil Ellard, Wilma Simpson Henry Mitchell, H. A. Henderson, Jim Winters, J. F. Harrison, Fauso Bryant and Hubert Powell warmed up to the discussion from the men's side of the house while Sister Lee Lantrip and Estel Bridwell very ably echoed the discussion from among the women. The church, community and Sunday School of Pleasant Ridge were very edified and strengthened by having this band of Christian people in their community during the two days of the convention. The next place of meeting for the convention will be Old Town Church.

Wesson M. Crocker, Pres. Con.

### A GOOD MEETING.

The 16th of April was my privilege to begin a meeting which lasted eleven days, with Bro. H. H. Webb, and his great church at Poplarville. I found Bro. Webb firmly entrenched in the hearts of his people and with a grip on the situation that guaranteed success. Seventy-one additions, sixty-seven of whom were by baptism.

Never had sweeter fellowship nor more generous hospitality in my life.

Bro. Webb with his noble church knows how to make a visiting preacher feel free and welcome.

To our Heavenly Father be all the glory and praise.

J. J. Mayfield.

Charleston, Miss.

### FREENEY

I met with Freney church yesterday and assisted in the ordination of Bro. W. M. Parks to the full work of the ministry.

Brother Parks came from the Methodists, was converted under my ministry at Spring Field church when she was receiving aid from the State Board. He is strong in the faith, preaches with power and well liked and takes well with the people. We are looking forward for much good to be accomplished through him.

Please give notice of his ordination in the Baptist Record. I am to meet the people at Madden next Sunday to organize a Baptist church. Madden has the strongest School in Leake County and no churches of any Denomination. I am working under the instruction of our State Secretary. I will write you later the result.

Yours for service,

T. G. Ward.

### OSYKA CHURCH OVER TOP.

The work at Osyka is prospering under the guidance of the spirit of God. Our congregations are steadily growing. We have a good interest in every department of the work.

Recently our Heavenly Father called home our beloved Superintendent. Our Sunday School was devoted to him. Bro. W. J. Ott has been chosen as his successor and the work is going right along in his hands. Our W. M. S. is one of the best in the State. Our ladies are carrying a Mission study course regularly. They are just beginning a large class in "The Wandering Jew in Brazil." Our B. Y. P. U. is making steady progress under the leadership of our faithful young President, Mr. P. H. Williams. It was the Pastor's pleasure to award a nice bunch of diplomas and seals last Sunday night. But the thing that has brought to us the greatest joy was Sunday night April 30th when the pastor had made his last appeal from the subject "Paying Thy Vows." The last cent was paid on our Third year to the Seventy Five Million Campaign. This puts over the top for three years in succession. This gives the destination of being the only church in Pike County Association which has this record. The pastor will attend the Southern Baptist Convention at the courtesy of the church. We begin our series of meetings the First Sunday in June, with Rev. R. R. Jones to do the preaching. We ask an interest in the prayers of all who pray, remember us brethren, and ask Him who has the power to control any situation to grant us a gracious revival.

Yours in great Hope,

J. G. Gilmore, pastor.

"My hair is coming out," said a man to his doctor. "Please give me something to keep it in."

"Well," said the honest doctor, "here's an old pill box. Will that do?"

Mabel—"Earnest Vaughn's wife simply worships him, doesn't she?"

Lois—"Well she places burnt offerings before him every day."—Pacific Weekly.

"Da noive of dat lady," complained Hazel, the domestic treasure, "offerin' me eight dollars a week! What she think I am—a college graduate?"—Goucher College Weekly.



## Potash for Side Dressing

For side dressing cotton, corn and other Southern crops.

200 pounds Kainit, or  
125 pounds 20 per cent Manure Salt, or  
50 pounds of Muriate of Potash,

furnish the same amount of *Actual Potash* which is so profitable in preventing cotton rust and in increasing the yield of cotton, corn and general crops.

These are the three *Standard German Potash Salts* that have been used for generations to great advantage in the South.

Having planted the crop, one cannot afford to let it starve. A good side dressing may make all the difference between success and failure.

Try it and you will find that

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42 Broadway New York City

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Early Detroit	75c	Bull Nose	\$1	Jersey Wakefield,	35c per 100.
Globe		Ruby King			
Stone	100	Pimento	100	EGG PLANT	\$1
Redfield Beauty		Long Hot		Black Beauty	
Pondarosa				New York Market	100
100 Assorted Plants \$1.00					
Nancy Hall Sweet Potato Plants, 25c per hundred, \$2.00 per 1000.					
Prepaid by parcel post. Write for prices on large quantities.					



# THE ANNOUNCEMENT BY THE ANGEL

"And she shall bring forth a son and thou shalt call his name Jesus for he shall save his people from their sins." (Matthew 1-21).

I want to correct an error that has grown out of a misconception of this glorious announcement, "For He Shall Save His People From Their Sins." The Scripture itself does not need any explanation; it means just what it says, but the enemy of righteousness, "the murderer, the liar, and the father of lies" is a great hand to quote Scripture, and twist it to fit his theory. It has always been his aim from the garden of Eden to this present day, to brazenly attack God's truth, and twist it into a lie. His purpose and theme is to get people to disbelieve God, and believe him, and he is by no means stupid; he is sly and cunning; he always has a reasonable argument, and uses the Scripture to seemingly prove his theory; he cunningly uses THIS Scripture to divert the mind of the reader or hearer from the complete righteousness of Our Lord Jesus Christ and exalt man up to the level with Christ. His deceived followers or false teachers (men who are preaching in Christ's name) will teach that Jesus saves His people from their sins by getting them an example of righteousness, and will help them out by forgiving their past sins, then work with them in their hearts, and keep them from committing sin (in the flesh, as well as in the Spirit) by His power within them, and they are therefore saved from sin day by day by being kept from actually committing sin, and that Salvation is only for those who follow the footsteps of our Saviour in a complete good character, and that the poor wretch who fails to walk in that high life of righteousness is doomed to Eternal destruction.

That theory is nothing less than the theory of the cunning deceiver the devil.

To boil it down and condense it to its true meaning is this:—To hold to the doctrine that the positive or negative righteousness of an individual is an ACID test of his relationship (as Sons) with God, or to hold to the doctrine that positive or negative Sin committed by an individual is an ACID test of his nonrelationship with God, is equivalent to holding to the doctrine that (notwithstanding the finished work of the Lord Jesus Christ) all those who sin wilfully, in the flesh, are lost, and also all those who are not actively engaged in positive righteousness, (that is good work) are lost.

In other words to boil the theory down to the acid test of the salvation of an individual means this: that salvation is only secure to the individual who lives up to a certain standard, and that all those who profess to believe in Christ, but continue to sin (in the flesh) are unsaved; but all those who profess to believe in Christ and live up to a certain standard of righteousness are saved. To boil it down still further to the very ACID test of the ACID TEST means this: that all men and women in wilful sin although professed believers are unsaved; but that all men and women who are not living in sin and are professed believers in Christ are saved.

Two men profess faith in Christ the same day. They are both baptised.

One starts out and builds a good character. He is honest; he will not cheat or defraud his fellowman. Before he would tell a falsehood, he would suffer. He does not take the name of God in vain; he is an all around good man as men count goodness; he is an active church worker; he gives liberally; he is generally known as a man of excellent character, and a good Christian. At last his days come to an end and when he is laid away his death is mourned, and people say he has gone Heaven, for he was a good man and a good Christian.

The other man starts out careless and indifferent. He doesn't regard character very much; he is not thoroughly honest; he is a shrewd trader and will cheat his fellowman when he gets an opportunity; he is not altogether truthful but on certain occasions will bear false witness ("fib" a little) when it is not altogether desirable to tell the truth; he will occasionally take the name of God in vain; his character is not excellent; he is not an active church worker; he does not give liberally; people would not know he was a professed Christian if his name wasn't on the Church book. At last his days come to an end; he is laid away; his death is mourned; but in a different way for people say his chances of getting to Heaven are "slim."

Now according to the above theory the first man is saved, but the other man is lost. What was the difference in the two men? CHARACTER! I say with all reverence to God, and in the fear of God, that THAT THEORY WAS HATCHED IN THE INCUBATOR OF THE 'PRINCE OF THIS WORLD.' It is used to divert the minds of the people from the RIGHTEOUSNESS of our Lord Jesus Christ. Here is the trouble: People who believe this theory (and hundreds of our amen corners and pulpits are full of them) miss the mark. Instead of seeing the IMPUTED righteousness of our Lord Jesus Christ they see ACQUIRED righteousness by the help of Christ. They fail to see that God the Father accepted the complete righteousness of Christ the Son, and imputes it to us by FAITH and we are saved by the RIGHTEOUSNESS OF FAITH; not CHARACTER.

Now what is the true meaning of "The Announcement Of The Angel"? ("He shall save his people FROM their sins") Here it is!

When we accept Christ by faith, we are born again; there is where we begin. The old creature who was born of the faith is not made new, but a new creature springs up in us. We are now two men in one, the flesh and the Spirit. That which is born of the flesh is flesh; his nature is not changed, but that which is born of the Spirit is Spirit, a new nature. This new man or inward man, the Spiritual man, is sanctified by the Lord Jesus Christ who is our Sanctification. (1st. Cor. 1-30). We (the inward man) have no desire to sin. Sin is repulsive to us. We cannot sin because we are born of God. We are admonished to walk after the Spirit, and not use our liberty for an occasion to fulfill the desires of the flesh; therefore, a warfare sets up; the flesh is tempted to sin and the Spirit overcomes. This was the experience of the Apostle Paul. It is the experience of all men who

are born of the Spirit. What did the Apostle Paul say about this experience? I can see in my imagination, the selfrighteous fellowship of the devil frown now, because he knows what's coming. "For we know the law is spiritual, but I am carnal, sold under sin. for that which I do I allow not, for what I would, that do I not, but what I hate, that do I. Then if I do that which I would not, I consent unto the Law that it is good. Now then it is no more I that do it, but sin that dwelleth in me, for I know that in me (that is in my flesh) dwelleth no good thing for to will is present with me; but how to perform that which is good I find not. But the evil which I would I hate, that do I. Then if I do that would not, it is no more I that do it, but sin that dwelleth in me. I find them a law that when I would do good Evil is present with me, for I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law is sin". (Roman 7, 14-25).

"Whosoever is born of God doth not sin, for His seed remaineth in him and he cannot sin because he is born of God." (John 1, 3-9).

If a believer (which is a saved man) is not two men in one (the flesh and the Spirit) and if a saved man does not commit sin (in the flesh) and if a saved man is not Holy and without sin (in the Spirit) then the Apostle Paul was deceived liar, and the Apostle John made a "flatfooted" contradiction. But we know that the Holy Spirit guided the hands of these two beloved Apostles, and that they wrote the truth.

J. E. Heath

## University of Tennessee SUMMER SESSION

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"There goes a woman with a history," as a young lady passed out of the college building.  
"How do you know?" queried the customer.  
"Because," explained Al, "I just sold it to her."—Central Wesleyan Star

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## OBITUARY

Mrs. Cornelia Longino was born 23-1851 died, April 1/1922. She was a member of the Pilgrims Rest church. She united with the Baptist Church when a young girl, and has lived a devoted christian ever since. She loved her church and made a close study of the Word of God. She had been an invalid for 18 years, she was a great sufferer, the communion has lost a good woman, and the church a strong character, but our loss is her gain.

Her Pastor, R. W. Bryant.

## OBITUARY

On the night of April 1/1922 Edgar Manning fell asleep. He was a member of the church at Pilgrim's Rest, and had been since he was 11 years of age. Edgar had been a great sufferer for some time, having had his foot taken off some months ago. Edgar was born Sept. 20/1855.

He leaves Father and Mother, and two sisters, to mourn his loss, with a host of friends and relatives. The Lord giveth and the Lord taketh away; Edgar can't come back to us, but we can go to him.

His Pastor, R. W. Bryant.

## FIFTH AVENUE CHURCH.

We closed on April 28, one of the best meetings in the history of the Fifth Ave. Church of Hattiesburg. It was not great from the standpoint of additions, we received 9 for baptism and 2 by letter, but the spirit was fine all the way through. We feel that our church is in far better condition for carrying on the Lord's work.

Dr. E. S. Tull of Jackson, Tenn., did the preaching. Those who know him, and everybody does, know it was done well. Our people are completely charmed with him. Mr. E. O. Estes of the Bible Institute of N. O. led our song service. We were very much pleased with him. We pray the blessing of God upon these two faithful servants of our Lord.

M. Derrick, pastor.

## COUNTY NORMALS.

It is our desire to have a training school in every county in the state, where it is possible and at all practicable.

There will no expense to workers, who attend, except to buy the text book. The S. S. Board and State Mission Board bear the expense of these schools on a "fifty fifty" basis.

The church where the school is held will entertain the teachers and any workers who may attend and can not return to their homes at night. With good roads and automobiles many people can go from any part of a county and return each day.

The schools will open on Sunday with a rally service and the teaching work begin on Monday. We will have about six hours work each day. The school will close on Friday. Enough teachers will be furnished to take care of the books desired taught in each school.

Any county may have a school if some church is selected, which desires the school, and the date settled, by writing these facts to the Sunday school secretary. Are you interested?

J. E. Byrd.

Time and place of County Sunday



W. A. ROBBERSON  
EVANGELIST  
734 N. Hobson St.  
SHAWNEE, OKLAHOMA

## WHAT OTHERS SAY OF ME AND MY WORK.

Pastor W. W. Chancellor, Oklahoma City: Rev. W. A. Robberson is a good preacher, possessed of the evangelistic method and passion, energetic, heroic, and tender. He will do you good.

J. C. Stalcup, Oklahoma City: I have known Bro. Robberson quite intimately for a number of years. I regard him as a consecrated, faithful minister of the gospel.

W. D. Moor, O. B. U., Shawnee: I am intimately acquainted with Bro. Robberson, and know him as a consecrated Christian, loyal to the gospel, a successful missionary evangelist whose work has always been constructive along all lines of kingdom building. Having been himself a pastor, he has the pastor's heart and understands his problems, consequently his evangelistic work will help the pastor in every way.

To the Baptist Brotherhood of Mississippi,

Dear Brethren:

Evangelist W. A. Robberson of 734 N. Hobson Street, Shawnee, Oklahoma whose cut appears in this issue of the Baptist Record, is a member of the First Baptist Church of which I am pastor.

He and his work are highly commended by such denominational leaders as J. C. Stalcup, W. W. Chancellor, W. D. Moor, E. L. Compere, and others.

Brother Robinson is anxious to hold some meetings in Mississippi and I feel sure that he will render satisfactory service to any church which might secure his services.

I am yours,

J. Benj. Lawrence.

School Normals that have been planned to date.

Sunday June 4th and week following.

Coahoma County—Clarksdale Ch.

Sunday June 11th and week following.

Sunflower County—Moorehead Ch.

Sunday June 18th and week following.

Madison County—Flora Ch.

Marion County—West Side Ch.

Sunday June 25th and week following.

Marion County—Columbia Ch.

Quitman County—Marks Ch.

Sunday July 2nd and week following.

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Special sleepers will be operated via A & V-Southern Railways on following schedule:

Lv. Vicksburg	A & V No. 2	9:40 P. M.	May 15th.
Lv. Jackson	A & V No. 2	11:00 P. M.	May 15th.
Lv. Birmingham	Sou. No. 30	10:30 A. M.	May 16th.
Lv. Atlanta	Sou. No. 9	8:45 P. M.	May 16th.
Ar. Jacksonville	Sou. No. 9	8:00 A. M.	May 17th.

For information concerning round trip fares, sleeping car fares and reservations, address B. Anderson, Ticket Agent, Jackson, Miss., or the undersigned.

W. H. DICKSON,  
Traveling Passenger Agent

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VICKSBURG, MISSISSIPPI.

Holmes County—West Ch.  
Cornington County—Mt. Olive Ch.  
Montgomery County—New Liberty Ch.

Sunday July 9th and week following.  
Marion County—Industrial School.

Carroll County—Vaiden Ch.  
Perry County—Richton Ch.

Clay County—Phoebe Ch.  
Sunday July 16th and week following.

Tate County—Sentobia School.  
Neshoba County—Union Ridge Ch.

Sunday July 23rd and week following.  
Columbia County—

Encampment—Hattiesburg.  
Sunday July 30th and week following.

Noxubee County—Mashulaville Ch.  
Tallahatchie County—Spring Hill Ch.

Sunday Aug. 6th and week following.  
Leake County—Edinburg Ch.

Washington County—Leland Ch.  
Winston County—Shiloh Ch.

Sunday Aug. 13th and week following.  
Encampment—Blue Mountain

Jeff Davis County—  
Oktobbeha County—Self Creek Ch.

Pike County—Silver Springs Ch.  
Choctaw County—Clear Springs Ch.

Sunday Aug. 20th and week following.  
Lawrence County—Sontag Ch.

SPEEDWAY TERRACE BAPTIST  
CHURCH

Have been in Memphis with Bro. J. O. Hill who was pastor at Sardis for six years. Bro. Hill has done a wonderful work here. He will soon have completed a \$50,000 building, modern in every particular.

Meeting will close Sunday. Twelve additions so far. There are fifteen churches in this campaign and there are about 600 additions to all the churches.

Sincerely,

Wayne Alliston.

The Marshall Field and Company, Chicago, is the largest retail business in the world. The Dallas World is

the authority for the statement that "when Saturday night comes the show window shades are drawn. No advertising appears in the Sunday papers. There is absolute suspension of business on Sunday." Their business totals more than \$65,000,000 annually. They occupy a floor space of 55 acres; 54 miles of carpet; 15,000 employees; a first department of 50 men; a daily delivery of more than 30,000 packages; an excess of 35,000 telephone calls daily. "Remember the Sabbath day to keep it holy."—New Mexican.

## RECOMMENDED

Brother C. T. Davis, an honor graduate of Miss. College, a soldier of the world war, has had considerable experience as a pastor, will finish his course in the Southwestern Seminary at Fort Worth in three weeks, receiving the Th. M. degree. He is open to a call to the pastorate. Some Mississippi church will do well to get in touch with him. His address is Seminary Hill, Texas.

Brother Hugh L. Hiatt, whose address is Arlington, Texas, is a gospel singer, who a number of years directed the singing for the L. E. Finney evangelistic party, has some open dates at present for engagement this summer. Any one wanting a good singer and personal worker will find Hugh Hiatt as good as the best.

J. G. Lott,

Arlington, Tex.

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Jackson, Miss., May 11, 1922.

## PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

The Salvation Army and its valiant Commander, Evangeline Booth, have become targets for the wet nullificationists because of the refusal of Commander Booth to allow an internationally known banker who has become vice-president of the Association Against the Prohibition Amendment to head the Salvation Army drive for half a million dollars.

Returning to New York City from a 17,000-mile tour of the country, in which she had ample opportunity to note the good effects of prohibition, Miss Booth was confronted with the information that in her absence James Speyer, head of the banking firm of Speyer & Company, had been secured by some professional money raisers to head the Army drive.

The story of the interview with Miss Booth when she heard this appeared on the front page of most of the Metropolitan dailies. In describing it the New York Herald of April 8th said:

"James Speyer, head of the banking firm of Speyer & Co., faces a dilemma. He must either resign as chairman of the Salvation Army's \$500,000 drive, which is soon to open, or he must withdraw from the list of vice-presidents of the Association Against the Prohibition Amendment. Commander Evangeline Booth made that plain last night upon her return from a 17,000-mile speaking tour of the United States and Hawaii.

"Is Mr. Speyer a wet?" she asked in amazement, when reporters told her that the banker is one of the most prominent and active supporters of the organization which proposes to fight the country's dry law. 'Is this true?' Mr. Speyer is an old and esteemed friend of the Army, but I think he will have to change his views if he is to continue as chairman of our drive."

"Miss Booth said she had not known of Mr. Speyer's acceptance of the post of chairman on the Army's campaign, and that if she had she would not have opposed it, because she had no idea of his position on the prohibition question. It would be a good thing on his part, she said, to show signs of penitence.

"The Salvation Army," she said, "cannot place itself in the position of countenancing a movement which seeks to bring back light wines and beer. What are they but the thin end of the wedge. Our stand with respect to prohibition is what it always has been—absolutely teetotal."

Immediately the wets got busy reviling Miss Booth and the Salvation Army and threatening to wreck the drive. Bird S. Coler, Commission of Public Welfare of New York City, whose wet

utterances have been notorious in the past year, declared, according to the New York Times of Sunday that he considered the advisability of refusing permission to charity organizations to solicit funds on the street if they engage in "politics," which he intimated the Salvation Army had done by its stand against nullification of the Eighteenth Amendment.

The Times gives the following quotation from Mr. Coler:

"I wonder how long people are going to permit the moneys which they contribute to charity organizations to be used not solely for relief of the poor, but also for lobbying purposes to the end that such organizations may get more control over the individual liberties of people."

Commander Booth has her back against the wall. She is threatened with withdrawal of support. Rich former contributors to the Army are being frightened away by the wet hubbalo. But she stands firm and the day after the announcement when asked for an interview gave the following:

"The Salvation Army is and always has been unalterably opposed to the rum traffic. I have merely taken the stand that my father, the father of this organization, took over half a century ago in the slums of London. He started the movement at the swing door of a saloon. His first work of salvage was to drag the drunkards out of that saloon and save something from the husband's wages for the suffering wives and children at home.

"We may lose thousands of friends by taking the stand that the Constitution and the prohibition law must be upheld and that no friends of ours and the poor we love will work to undermine it. Perhaps it may lose millions of dollars, but if that penalty is visited upon us, I have every faith that other thousands of people who believe in consistent application of religious faith will rally to our support. We could not be true to our faith and our founder if we compromised with the rum evil. Our struggle for more than fifty years has been largely to mend the hearts and lives broken by drink.

"I will deeply regret the loss of any friends to this movement, but if it costs the Salvation Army all its possessions, or ever hopes to receive for the poor we will stand firm. We started with nothing but an idea. Today we are not afraid to go down into the dark places and start all over with only our tambourines and fight our way up again to the kind of support we have been receiving; but we cannot compromise our principles for the sake of financial aid."

### PERSONAL AND EXPLANATORY

The purpose of Dr. J. J. Taylor to nominate a brother to succeed me in the Secretaryship of the Convention, as announced by him in the Western Recorder, May 4, renders it proper for me to make a personal statement. I was elected Secretary in 1914 while Editor of the Biblical Recorder of North Carolina. In the summer of

1917, I became Editorial Secretary of the Sunday School Board at Nashville. When the next Convention met (at Hot Springs in 1918) I desired in case of my renomination, to raise before the question of propriety as to my service in that capacity since all Convention officers were ex-officio members of all Boards of the Convention. I expressed this feeling to the

President, the Senior Secretary, and a number of other brethren, but was dissuaded from public expression since the Convention was aware of the relation and would act in frank and perfect freedom: I was re-elected as Dr. Gregory's colleague. A clause put in the constitution to the effect that no salaried employee of any Board should be a member of that Board. That cleared the atmosphere as to my relation with the Sunday School Board. Technically I remain an ex-officio member of the other four general Boards. But since coming to Nashville I have never exercised the privilege, and the Corresponding Secretaries will bear witness that the reason I have uniformly and repeatedly given them is that I do not think it best for an employee of one of the general Boards to act as a member of any other.

I am glad Dr. Taylor has given me the opportunity to express my feelings and sentiments on this matter. It may not be amiss to add what all the brethren know who know me that I have never solicited any denominational position nor evaded a duty imposed on me by my brethren. My election to succeed Dr. Burrows in 1914 was a surprise to me. For eight sessions I have recorded the proceedings, supervised the publication and distribution of the Annual, conducted an extensive convention correspondence between sessions, and aided my beloved and distinguished colleagues (Brethren Oliver F. Gregory and J. Henry Burnett) in making arrangements for the annual meetings and in discharging the unnumbered details requiring attention during the sessions. All this takes time, thought and trouble, of course; and our secretarial work is now becoming more and more complex and strenuous. But there are scores of men amongst us who could at once take up my part of the work without the slightest jar to Convention efficiency, and there are hundreds who could shortly master all details and prove thoroughly capable and acceptable. The Convention owes nothing to any of us and it ought always to elect its officers with a view to the best interests of the body and of the Cause.

In a ministry of three decades I have made it a rule neither to seek nor to shirk any responsibility which a Spirit-led brotherhood lays upon me. I have followed that rule in regard to the Convention Secretaryship in the past. I think of no better rule to follow in the future.

HIGHT C. MOORE

Nashville, Tennessee.

### EVANGELISTIC MEETINGS

Pastor-Evangelist T. W. Gayer and myself with Rev. W. H. House as fore-runner held a very interesting meeting at Gallatin, Tenn., beginning Jan. 22nd and continuing three weeks. This church in the heart of the blue grass section of middle Tennessee had been without a pastor for more than twelve months. We found there a live Sunday school and a great number of earnest workers trying to promote the Baptist cause. Upward of sixty united with the church during this campaign.

Next we attended the Murray Bible Institute at Murray, Ky. This was the greatest gathering of preachers, singers and christian workers the writer ever witnessed. Immediately after the Conference I assisted A. W. Pink of Swengal, Pa., in a meeting which was a great success.

Brother Pink is a great Gospel preacher and writer. I conducted the song service for the Orlinda, Baptist church, Orlinda Tenn., during their Bible conference, and at present I am with Rev. Ben Cox at Central Baptist church, Memphis, Tenn. The simultaneous campaign is progressing in a great way. Up to this date more than six hundred have united with the Baptist churches on profession of faith.

B. A. Walker, Singing Evangelist

A New York clergyman who has been in a controversy with the actors, in a response to a statement that there are more clergymen than actors in prison, investigated and found 78 preachers behind the bars as compared with 665 actors. At that the actors made a mighty good showing as they are not a very criminal lot. If the truth were known however most of these so-called clergymen who are in prison would be found to be merely self-ordained followers after strange cults, or else one-time reputable ministers who had already been stripped of their ordination by church action.

Judge: Who brought you here?

Drunk: Two policemen.

Judge: Drunk, I suppose?

Drunk: Yes, sir, both of them.

—Virginia Reel.



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M. P. L. BERRY, Vice-President.



## Sunday School Department

S. S. LESSON, MAY 14th.

Hezekiah's Restoration of the Passover.

Lesson Text: Chronicles, 30:1-9, 12-32; 34:29-33. Hosea, 14, Amos 9:7-8.

Introduction: Hezekiah, (Jehovah strengthens) became king of Judah about 723 B. C. He began to reign when he was twenty-five years of age, a young man of high character, the son of a bad father whose wicked reign brought ruin to the kingdom of Judah. Idolatry, drunkenness, luxury, oppression, perversion of justice, avarice and shamelessness which poisoned the nation of Judah, were the noted characteristics of his reign. A bad heritage to transmit to his son, as successor to the throne. Hezekiah was a man of conviction, of zeal, courage, and vigor. He had an abiding faith in God and in the triumph of righteousness over all the powers of evil. He held the approaching fall of Israel as a punishment for the neglect of king and people to serve and obey the Lord Jehovah. The condition of Judah, when he ascended the throne was such as to invite the same fate. Actuated by a noble purpose he addressed himself to the task of restoring the worship of the God of Abraham, Isaac and Israel. The work of restoration began with installation of the Temple service. The doors of the Temple had been closed, the lamps were out and the altars were cold; the priests and the Levites had rendered themselves unfit to perform the sacred functions to which they were called. The temple was cleansed, the priests and Levites were sanctified, the lamps were lighted, and the fire was kindled upon the altars; the sacrificial and ceremonial rituals were reinstated. Hezekiah's first work was to reestablish right relations with God, and the people. The temple service, its obligations and ceremonial performances were indispensable to such right relations. These set the seal to their faith in God and their obedience to him.

The restoration of the passover feast was controlling in the mind of Hezekiah. He sought to give this feast its ancient scope by making it national, including all the tribes, as it did in the days of Moses, ignoring the lines of cleavage which came with the division of the kingdom of David and Solomon. Perhaps Hezekiah had the purpose and cherished the hope of unifying all the Israelitish people, once again around the temple at Jerusalem as the unifying center of worship and festive observances.

There were difficulties which forbade its observance at the prescribed time. (1) The priests were ceremonially unclean, and therefore unfit to officiate in this sacred feast. (2) The people had lost interest and failed to come up to Jerusalem at the appointed time. "For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem" (ver. 3). (3) The polluted condition of the temple made it unfit for the observance of the feast in the first month. The Levites were commanded to clean

the House of the Lord.

This work of cleansing the house was not completed until the sixteenth day of the first month (29:17). A clean temple and a purified priesthood Hezekiah thought more important than dates and days in the right observance of this annual feast.

2. Hezekiah's effort was to carry out the spirit and purpose of the Passover feast. This required its celebration by a united Israel. To this end a decree was established to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto Jehovah, the God of Israel at Jerusalem" (ver. 5). Publicity was given to this proclamation through letters carried by couriers from the Northern to the Southern extremity of the land of Israel. The letters were full of exhortation, reproof, rebuke and encouragement to the remnant of those "of you who are escaped out of the hands of the kings of Assyria" (ver. 6). As these postmen traversed the country bearing the letters of the king they were mocked and laughed to scorn by the cities of Ephraim, Manasseh, and Zebulun. (ver. 10). And yet there were certain men of Asher and Manasseh, and of Zebulun, who humbled themselves and came to Jerusalem (ver. 11). There are always some who are responsive to the Divine call, while others turn in derision away from the call of mercy. The call of mercy is a call to duty and joyous service. To reject it is to invite disaster. But some humbled themselves and came to Jerusalem from the tribe of Asher, Manasseh, and Zebulun. The hand of God moved those of Judah giving them one heart to do the commandment of the king and of the princes by the word of Jehovah (ver. 11-12). The God of Israel was in this great movement; He inspired the king and the princes in placing this great restoration movement and he likewise touched the heart of the people and made them responsive to the plan and purpose of their leaders. God works at both ends of the line. Paul preached and the Lord opened Lydia's heart. When God moves both the leaders and the people, no task is too arduous to be undertaken, and no difficulties too formidable to be overcome and there assembled at Jerusalem much people to keep the feast of the unleavened bread in the second month, a very, great assembly" (ver. 13). This much neglected feast is once more given its rightful place at Jerusalem, the divinely appointed place and the blessings of God, rested upon the people. It was a festive of joy. So there was great joy in Jerusalem for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem" (ver. 26). The neglect of the ordinances of God's house was due to the kings and leaders of the people. Corrupt the leadership of any people, and the people will decline in morals and religion. The recovery of a fallen and degraded people, must begin with their leaders. God's economy provides a leadership imbued with his spirit and endowed with the gifts and graces required to bring the people to do the will of

God. It would be profitable to study the elements of leadership in King Hezekiah's, the magnitude of his undertaking.

### A "STANDING ROOM ONLY" SUNDAY-SCHOOL

By B. F. Remington.

Formerly our Sunday-school did not go to church; in fact, it did not go to Sunday-school. The first half of 1917 our school's average attendance was 331. The latter half of the same year the attendance was 460; in 1918 it was 576, in 1919 it was 717, and in 1920 it was 870. Since January 1, 1921, the average attendance has been 1128, and on April 17 it had reached the high water mark, 1204.

Your readers will ask, Why this growth, and what its influence on the school and church? Up to the first of October, 1917, our morning church service was held at 10:30 and Sunday-school at 12 o'clock. That is well-nigh the universal custom in the Northwest. The pastor and certain officers believed it a mistake, and a change was made whereby the school occurs at 10 and the church service at 11 o'clock in the morning.

Along with this change, the Entzinger Grading System was introduced for the entire school: Attendance 20 per cent, bringing Bible 10 per cent, contribution 10 per cent, on time 10 per cent, prepared lesson 20 per cent, attending preaching service 30 per cent. The only exceptions to this grading were in the Primary, Beginners, and Kindergarten Departments. The appeal in the last percentage will be noticed. Weekly reckonings are made, and every scholar is apprised not only of the standing of his class, but of his own as well.

The result of the change of hour, the introduction of this grading system, and securing the enthusiastic leadership of many earnest officers and teachers, is that every individual in the school has a double ambition, first to make 100 per cent himself, and, second, to have his class do the same, in order that both the individual and the class may appear on the Roll of Honor which is printed and posted in a conspicuous place once a month. Thereby, the individual escapes receiving the yellow card, showing a grade less than 100 per cent, whereas the white one announces his success.

A New spirit permeated the school. Small classes began to grow; healthy rivalry developed. An efficient "sidewalk brigade" stationed themselves in the sidewalk to invite passersby. Class buttons were provided to mark new members as in the fellowship. Special features of work, such as conducting city missions, street meetings, visitation of jails and hospitals and the like, were undertaken.

### FRAMING CLASS SLOGANS.

Striking class slogans were adopted, such as: "God wants you," by the Baraca Class; "We interpret the Bible just as it is," by the Barnabas Men's Bible Class. These, together with cordial invitations, are beautifully framed and hung in conspicuous places on the outside of the church. One of these invitations reads: "Meet with the largest young men's class in the state, just inside the door, Sunday, 10 A. M." Once in the church, a large bulletin board 4 by 9 feet contains the names of all the classes, the enrol-

ment, number present, visitors, offering and grades, which can be seen by all church attendants as well as Sunday-school, and reads, "Last Sunday's Report."

In consequence of the healthy rivalry between classes to make 100 per cent, the member last in arriving, failing to bring his Bible or to attend church, or in any other way dragging down the class standing, is pounced upon by other members and urged to bring up his part. Class suppers are often held; in fact, to such an extent they have been multiplied that a committee has been compelled to take over-head charge and tell when each class can have an open night, and be served by the matron who gives her entire time to church work. At these suppers interests of class concern are discussed, inspiring programs are rendered, notable visitors are invited and heard, and the class spirit is consciously accentuated.

The most notable class in the school is of young women, which, since October 1, 1917, when it started with one member, has grown rapidly and now has an enrolment of over 300 and an actual attendance on one Sunday of 257. Its average attendance is about 200.

The effects of this Sunday-school growth are felt in every feature of the church work. It was seen first in church attendance. For twenty years or more, Dr. Riley had preached to and fences in the evening that packed the auditorium, but to a smaller number in the morning. Since the Sunday-school came to the fore, the morning services outnumber those of the evening. This led, recently to the organizing of a Junior Church, held in the chapel, in which children under thirteen years of age listen to inspiring and adaptable sermons under the direction of H. B. O. Phillpotts, the assistant pastor. There are about two hundred in constant attendance upon this Junior church. The seating capacity thus increased held promise to those accustomed to standing, but mothers who realized their children were being cared for in such an inspiring and helpful manner, found it possible to remain to the morning service. Many are still compelled to stand during the morning adult service.

The Junior Church is instructive as well as interesting to the children. I slipped into the room a few Sundays ago. The text was taken from John 4:10-14, which tells the story of Jesus and the woman at the well. Mr. Phillpotts had written these words on the blackboard: "Jesus," "Life," "Water." He discussed the value of water in its reviving and life-giving quality. He had a small pail concealed and, taking the end of a rope, he drew the pail of water into view. He told of different uses of water, and held up a vase in which a plant had been deprived of water. The dropping plant preached its own sermon instantly.

A further effect of this new order is the large accessions to the church, 282 having been added during the last year, 102 of these from the Sunday-school. This proportion is larger than it seems, because during the year something like a thousand people have made profession, in consequence of evangelistic services held by the pastor Sunday after Sunday. But an overwhelming

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ing portion of these, not having been brought up as Baptists, do not unite with this church. On the other hand those coming out of the Sunday-school having been instructed in the faith for which the church stands, unite with it right away.

Our downtown location makes our school an adult one, and in the great majority the accessions to the church are young men and young women who are in the mature stage of interest and physical powers.

The Sunday-school teachers have become most efficient and dependable personal workers, and even the members of the classes have caught the contagion and are often seen engaging in an earnest plea to a class-fellow to go forward and accept Christ.

But this is only the beginning. The prayer-meeting, until three and one-half years ago, was largely attended by older people. The young women that attended it were almost lone-some, and the young men more so. At the prayer-meeting on April 28 the room was packed to the doors, many standing, and the proportion of young men and women, boys and girls, members of the Sunday-school, was overwhelming. Their ready and willing testimonies gave more than life to the meeting; they gave joy; it was a meeting to which the young would turn with alacrity.

The effect of the Sunday-school upon church offerings. Every one of these organized classes is inspired with the spirit of giving, and in the grand total of \$138,000 raised by the church the past year, the Sunday-school played a prominent part.

Its effect upon the community is one of increasing value. Surrounded as the church is by numbers of hotels and boarding houses, it is beginning to tell on late Sunday morning sleepers. They rise to get to the most live and inspiring Sunday-school of the North-west, and its spirit is the talk of the entire section.

#### EQUIPPED WORKERS AND TEACHERS.

From the seventeen adult classes fifty street preachers could be had on a few minutes call and each of these would be an expert.

The teachers' organization and instruction are on a thoroughgoing basis. Teachers come to their task equipped and keen for the work in hand. If one passed along Sunday morning, say about 10:50 o'clock, he would hear in not a few of the classes appeals being made by the teachers to the unconverted to give himself to Christ, and he would be profoundly impressed as he went to every class on a Sunday morning. Of the seventy-five teachers not one of them is teaching anything contrary to "the inspiration and authority of the Bible," "the certain deity of Jesus Christ," "the blood atonement," and without exception they preach as occasion necessitates, "the second coming of Christ."

The final result of all this is that while the Sunday-school has already been employing, for three years, all the spare room of the Northwestern Bible School building, and overcrowding every inch of space in the First Baptist Church and Chapel, it is now at the very beginning of a building enterprise that will house a Sunday-school of at least three thousand. The

realization of this plan is to be immediately followed by an enlargement of the church auditorium to nearly twice its present capacity.

I conclude, therefore, that a Sunday-school rightly organized and conducted is a victory for the Church of God at every point of Divine appointment. Minneapolis, Minn.

—Sunday School Times

#### JUST A NOTE ABOUT HOLLY SPRINGS

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I don't want you to forget Holly Springs Church in Holly Springs, Mississippi. Almost every Baptist in the State knows what a struggle it has had all these years. It is going up a mighty steep and rocky grade, but slowly it is moving. The Sunday School is growing so that the house is too crowded to do good work. But we are looking forward to our new church house with its 30 rooms and auditorium for over 600 people. Baptists have suffered depression and undervaluation here so long that it is a joy to see the hope that is in their hearts as they look toward the new building. We have our plans and Mr. Greene thinks the house will be one of the best for service and appearance. He has had a picture of our building put on his stationery, so if you see his card notice the picture.

We haven't a rich man in the church, but Oh how they do pull up hill! Could you see their sacrifice in giving you would say, "God bless them" and give them a lift. If God puts it into your heart to help where help is most needed to speak for the Baptist send your check to me, saying what it is for, and you will see that it hit the right spot. Baptists everywhere need to help Baptists here for the sake of the cause of Christ and Baptist influence. Our position here, right under the shadow of the Presbyterian college, advertises for or against Baptists. Up till now the advertisement has been against us. May God put it in your heart to help us build for His glory.

Our adult classes recently had a contest to see which would make the largest increase in Sunday School attendance. The men beat and the women entertained us at the new pastor's home. There was a splendid attendance. The men increased 113% and the women 88%. In addition to the class entertainment, they brought in baskets and sacks of food for the pastor. That was one "pounding" that was indeed unexpected in these hard times. God bless them all. Now, on top of that, they say their pastor must go to the S. B. C. He thinks it too much for them to do, but they think it best that we keep in touch with the great work of the denomination. Pray for us much and you will then help us some.

E. L. Wesson, pastor.

#### IT WAS A SURE SIGN.

Two little girls were playing on the street and a well dressed lady passed them with a swish and a whirl. By the noise it was evident that she wore a silk petticoat.

"What makes that noise?" whispered one little girl, with a wondering look. "Sh!" said the other child in a low voice, don't you know she's got money, rich folks always rattle and smell good."

DR. GEO. W. RILEY.

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I understand that Dr. Geo. W. Riley is going into the field of evangelism and I heartily endorse him as a true minister of the gospel of Jesus Christ. I admire the forcefulness with which he delivers the gospel, and may I say I have had him with me in quite a number of my own meetings and in all of them he had wonderful results. Then I have been with him in his own churches and have also sung for him in other meetings and have always greatly enjoyed his services. If there should be such a church looking for an evangelist I would heartily commend him to you, because you will have gotten a real man of God, and filled with a zeal for the lost.

With prayers and good wishes to our Editor and for Our Paper.

Yours in Him,

B. W. Hudson,

Pastor Davis Memorial Church,  
Jackson, Miss.

WHEREAS—God in His infinite wisdom has called from our midst our beloved Pres. Mrs. Julia Dampeer Lane.

Therefore, Be it Resolved: That the W. M. S. of Central Baptist Church McComb, Miss., tender our sincere sympathy to the bereaved family, praying God's sustaining grace in this time of sorrow.

She leaves her husband our beloved pastor, J. H. Lane, three charming daughters, a noble son. To all of whom we would say, "Weep not she is not dead, only gone before." Follow her as she followed Christ. Her family has lost a consecrated Christian wife and mother. Our W. M. S. has lost a wise and efficient leader, but we can look up through our tears and thank God for her beautiful life and our long years of association with her and take courage to go forward with the church work that was so dear to her heart.

Respectfully submitted,

Mrs. J. J. Haley,

Mrs. A. G. Claudening,

Mrs. J. S. White  
Committee

#### BIRTHDAY DINNER

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We all went to my uncle's and gave grandfather's children a birthday dinner, all of his children were there. He has nine children, five girls and four boys, he had forty three grandchildren living and nineteen dead, twenty great grand-children.

He is now living where he was born and reared and never has lived anywhere else. He is seventy eight years old.

I am thankful for my dear grandfather.

There were about a hundred people at the birthday dinner.

A great dinner, and lots of flowers  
A grand-daughter.

Missie Dixon

Harry's mother had warned him that if he did do anything wrong even without her knowing it God would see it and punish him. One day the little fellow committed some misdeed, and got caught. His mother took him across her knee and in the good old-fashioned way tried to persuade him. He yelled out between the spans, "Ma ma, you leave me alone; God will punish me."

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